

# THE NOTRE DAME SCHOLASTIC.

DISCE · QUASI · SEMPER · VICTURUS ·

VIVE · QUASI · CRAS · MORITURUS ·

VOL. XX.

NOTRE DAME, INDIANA, JUNE 22, 1887.

No. 41.

## Even-Light.

On the even skies of wonder,  
Rose a dark, unwelcome cloud,  
And the dying day went under  
In its purple-shadowed shroud.

But the cloud rose higher, higher,  
Blown across the paling blue;  
Shadow now no more, but fire,  
Ruby flash and amber hue.

What if doubt be God's devising,  
Like the shadow in the West,  
If the cloud of doubt arising,  
Take more sunlight on its breast?

## The Church and Civilization.

Alumni Oration, Delivered at the Forty-third Annual Commencement,

BY REV. T. O'SULLIVAN, '58.

Struck by the stone which "was cut without hands out of the mountain," the Colossus, that from the seven hills of Rome had for centuries ruled the world with a rod of iron, crumbled to its base, and in its downfall threatened to engulf forever religion, law, art, science, and civilization in one common ruin. Christians mistook the signs of the times for the advent of that dread day which will usher in

"The wreck of matter, and the crush of worlds."

But, as in the beginning, the Spirit of God moved over the waters and drew life and order from the warring elements of primeval matter, so the same Divine Spirit, working through the Church, gradually moulded the discordant elements of a moral world in chaos into shapes of beauty and of harmony. For a thousand years that Church, armed with the panoply of truth, battled with the unbridled passions of the savage Goth, the fiery Hun,

the blood-stained Vandal and the warlike Allan. She bravely struggled with the turbulence of feudal chieftains and ambitious monarchs who "rose up against the Lord and against His Christ to cast away their yoke." She defended society and human nature itself against sectaries, whom Michelet compares to the strange, gigantic and monstrous abortions of the first week of Creation. She hurled the chivalry of Christendom against the fanatic followers of the Crescent, and thereby saved Europe from a scourge greater than that inflicted by the ruthless hordes of Genseric, Alaric or Attila.

The long night of Cimmerian darkness that enveloped, as with a funeral pall, the fair forms of Grecian art and Roman wisdom, she illumined with the torch of human science as well as with the bright effulgence of divine faith. Every monastery, every cathedral shrine was an intellectual and moral pharos that shed its beacon light o'er the dark ocean of barbarism around. Universities, those noble mirrors of the mind that focused all the scattered rays of knowledge, sprang up in every land as if by magic; and the classic halls of Oxford, Cambridge, Paris, Bologna, Padua, Salamanca, Alcala, were thronged by countless devotees of science.

In St. Thomas, the human intellect reached the utmost boundaries of reason, and with eagle pinion soared aloft to the sublimest heights of metaphysics. In Dante, it blossomed into the grandest epic of time—the immortal "Divina Commedia." In Raphael, it made the canvas reflect bright glimpses of celestial forms, from beyond the starry depths above. Inspiring the chisel of Angelo, it freed from its marble prison a Moses that rivalled the majestic Zeus of the great Phidias. In Erasmus it re-echoed once more the measured accents of Greece and Rome. Music breathed through the majestic organ, orphic

"Notes that wing their heavenly ways  
To mend the choirs above"

Architecture hewed from the rough quarry those glorious poems in stone, the wonder and despair of modern art, that mutely but powerfully sing of God's boundless love and man's exalted destiny. The noble shrines of Notre Dame, Amiens, Rheims,

Tournay, Cologne, Milan, Salisbury, Westminster, remain as imperishable monuments of the exalted faith and artistic grandeur of those later centuries of the Middle Ages that we, without distinction, in our gross ignorance term "dark." The art of printing removed the veil from the sanctuary of knowledge and made the intellectual treasures of all ages the inheritance of the most lowly. Enterprise opened the gates of new worlds in the East and in the West, and commerce soon whitened every sea with the sails of her richly-freighted argosies. Numberless useful and important inventions, such as paper, the press, gunpowder, the mariner's compass, the courier post-office, banks, the discovery of many chemical and mechanical laws, gave a new and irresistible impulse to the activity and progress of the nations. Manners were softened, feudalism and barbarism gave way to law and constitutional government, and Europe presented the grand spectacle of a family of nations under the paternal supervision of the Vicar of Christ, all recognizing, at least in theory, as the basis of all private, domestic, social and civil life, the precepts of the Decalogue and the maxims of the Sermon on the Mount—a moral code whose perfection has challenged the admiration of Voltaire and Rousseau, and which has been regarded by Puffendorf as the best system of law and morality for all human society. There were, no doubt, great crimes in those ages; but, as Montalembert remarks, they were followed by grand expiations. Everything, in fact, foreshadowed a most brilliant and unique era in the annals of the human race and the glorious day of modern Christian civilization was drawing to the noon-tide of its splendor. Exerting a divinely constructive and regenerative force, not only in the spiritual but also in the temporal order, the Church was the pillar of fire and sheltering cloud in humanity's journey across the desert of lawless barbarism, and in her train followed peace, morality, enlightenment and those arts which

———Have humanized mankind,

Softened the rude, and calm'd the boisterous mind."

To those grand services rendered by Catholicity to civilization, even its most bigoted opponents are compelled to bear witness. Lecky admits that "Catholicism laid the very foundations of modern civilization. Herself the most admirable of all organizations, there were found beneath her influence a vast network of organizations, political, municipal and social, which supplied a large proportion of the materials of almost every modern structure. . . . In the transition from slavery to serfdom, and in the transition from serfdom to liberty, she was the most zealous, the most unwearied, and the most efficient agent." Guizot asserts of the Church that "her influence on modern civilization has been immense,—greater, perhaps, than has ever been imagined by her most ardent adversaries or her most zealous advocates." Farrar writes: "Her ten thousand monasteries kept alive and transmitted that torch of learning which otherwise would have been extinguished long before." And Milman, Müller, Maitland, as well as other able historians, give a like testimony. In a few

centuries—say from the thirteenth to the sixteenth—human progress more than equalled that of so many thousand years in the previous history of mankind. Now, according to all laws of analogy, founded on the philosophy of history, the coming centuries should witness such a rapid progression and steady development of learning, social and political freedom, public and private virtue and material wealth among this brotherhood of peoples called Christendom as would, as far as human passions might allow, realize the utopia of philosophers or the millennium of theologians. Nay, the very power and light of Christian civilization must soon have broken the iron despotism of Asiatic caste and creed, and forever banished the "shadows of death" from the Dark Continent itself.

But a glance at the moral, social and political status of the world to-day proves that such bright anticipations are far from having been realized. The material order—owing chiefly to the previous discovery of the Western Hemisphere—has, indeed, advanced with giant strides. The physical sciences have chained the great forces of nature to the chariot of material progress; steam and electricity have brought the extremities of the globe together, and place in our markets the products of land and sea from every clime. Since the Peace of Utrecht our modern industrial system has added enormously to the wealth of the nations; it has given us merchant princes, industrial barons, bankers in whose hands are peace and war, railroad corporations that sway the policy of governments themselves. It is also true that a further application of principles, always taught by the Church, has been made to social and civil life. But I maintain that the true progress, happiness and security of human society has been notably retarded, or altogether impeded, in many instances, during the last three centuries. Even the boasted conquests of physical science might have been anticipated by many generations.

For the faith of olden days, which assuaged all the ills of life, and gave a repose and content that anticipated the joys of paradise, we have the fever of agitation, which sees no rest save in the grave. If men in those times did not own large factories employing armies of operatives, neither did they behold thousands and millions of wage-workers standing idle in manufacturing districts, unable to drive the gaunt wolf of famine from the door. If they had no merchant millionaires in marble mansions, neither did they have a mighty mass of pauperism festering in those bastilles we call poor-houses, nor in the foul tenements of our large cities. If wages to-day are nominally higher, they are less in proportion to the necessities of the laborer. True political economy does not consist in the multiplication, but rather in the restriction, of man's wants; not in the number of wants satisfied, but in having no wants unsatisfied. Now, Hallam tells us "that, however the laborer has derived benefit from the cheapness of manufactured commodities, and from many inventions of common utility, he is much inferior in ability to support a family than were his ancestors four centuries ago."

"What you call wages," says Ruskin, "is the quantity of food the possessor of land gives you to work for him." There can be no doubt that the means of satisfaction were greater in proportion to men's wants in those times than they are to-day, relatively to their actual needs. The picture of social misery drawn by the agitator, Henry George, is scarcely exaggerated. "Only the shadow of power belongs to the people; the substance is being grasped and wielded by the wealthy speculators, the bandit chiefs of the stock exchange. The tendency of increasing population, of all improvement in the arts of production, is to build up enormous fortunes, to wipe out the intermediate classes, and to crowd down the masses to a dead level of lower wages and greater dependence."

Contrast with this sombre sketch, drawn from life, the bright colors in which Janssens depicts the condition of the German people before the rise of Humanism, with its practical revival of paganism, towards the close of the fifteenth century—the general diffusion of education, the liberal remuneration for labor of every kind compared with the value of the necessities of life, the common content and happiness of all classes—and we must admit that in many respects the advantage lies with ages gone by. Can our modern labor associations, with their interminable strikes and walking delegates, bear any comparison to those magnificent guilds which, under the banners of Religion, Labor, Union, afforded the fullest protection to the rights and dignity of the breadwinner?

Nor will a comparison as to political forms at est a vast superiority on the part of the moderns. The Middle Ages saw that bright galaxy of republics on the shores of the Adriatic and the Mediterranean: in Northern Italy, Venice, Genoa, Florence, Pisa, Milan, Sienna, Brescia and Bergamo, not to mention the democratic cantons of Switzerland, and the free cities of Germany. Towards their close, Spain had her *Côrtes* and her *fueros*; France had her assemblies of estates, including the *tiers état*; Germany her diets; England her parliaments;—there were innumerable rights and privileges, local, municipal and national, which no monarch could violate with impunity. To-day, notwithstanding our much lauded progress, the lives and destinies of millions of men in Europe hang upon the mere whim of a Russian autocrat, on the policy of a so-called Constitutional Emperor of Germany, or that of his Iron Chancellor, or on the accidental majority in the Chambers of a sham Republic in France, whose chief occupation consists in depriving a majority of its subjects of the most sacred rights. No wonder that, like Typhon of old in the fiery caverns of *Ætna*, the people-giant tosses and frets beneath a mountain-incubus of social and political oppression. The governments of the Old World are seated upon a volcano which may at any moment pour forth its lava-tide of revolution. Moral force being weakened, twelve millions of men, trained to war, guard an armed neutrality; and

each nation forms a military camp. International law is but a "delusion, a mockery, and a snare." Liberalism, naturalism, communism and socialism would bow down before a State idol called—"Divus Cæsar, Imperator et Summus Pontifex," or erect a Babel of confusion on the ruins of the social edifice. The last residuum in the alembic of modern science or socialism is, as the sage of *Craig-enputtoch* bluntly terms it, the "Gospel of Mud." Man, the glory of the universe, is, according to Darwin, a descendant of the highly endowed race of Catharine monkeys. Hæckel accounts for the most complicated forms of life by his *protogenes*. Tyndall sees in matter "the promise and potency of every form of life." Feuerbach, Moleschott, Vogt and Cotta but clothe the dead bones of Democritus in the party-colored raiment of modern scientific phraseology. The disciples of pessimism, Schopenhaur and Hartmann, answer boldly in the negative the great question, "Is life worth living?"

Evidently, the fundamental laws of the moral, social and political world have been traversed—God's fair plan contravened! What Siva, we may then ask, has thwarted the onward march of humanity and broken with the glorious traditions of a millenary of years? What Cyrus, or Cræsus, has turned the broad and majestic river of Christian civilization, freighted with the highest hopes and noblest aspirations of our race, into desert sands or poisonous fens, or led it over precipitous rocks and onto dangerous shoals? The philosophy of history points unmistakably to that great cataclysm of religious and social order in the sixteenth century, which, in giving men the vaunted gift of Private Judgment, gave them the Pandora-box whence untold evils have issued to afflict the human family. It is the old story of the Fall: man would be independent of God, nay, of reason itself—only to sink into real slavery, intellectual, social and political. The Revolution was a rebellion in the highest order of truth, and applied the torch of Hecate first to the religious and afterwards to the social and civil edifice which it had taken the Church so many long centuries of patient labor to erect. Its characteristic error, or principle, carries with it logically the denial of all authority, human as well as divine; the rejection of a supreme and absolute standard of truth and error, justice or injustice external to the mind of man. Making a show of reverence for the sacred oracles of Holy Writ, it set itself above them in subordinating them to the interpretation of the subjective views or hallucinations of the individual. Reason, which is a participation by the finite intellect of the uncreated truth, and which thus imposes its canons alike on all men, the Coryphe of the movement, looked upon as a cunning device of Satan for "man's illusion given." In a word, the Revolution, by refusing a common standard of judgment, divine or human,—for private judgment stands opposed to the common reason of man as well as to the unchanging revelation of God,—introduced into the world a most powerful solvent, or principle of disintegration, severing the golden bonds of truth which should unite all in charity, and

making every individual a law and a god unto himself.

Translated into the social economy, it soon begat the War of the Peasants—the forerunners of our modern “Internationals.” It covered Germany with ruins and bloodshed during the thirty years’ war. It generated later on the French Revolution of the Sans Culottes and guillotine, a political experiment which cost France up to the downfall of the First Napoleon from four to five millions of lives, and entailed the loss of some of her fairest provinces. For of this great social upheaval Carlyle writes “that it was the third and last act of the Reformation.” The Declaration of the Rights of Man by the National Assembly of ’89, interpreted in the light of subsequent events, especially of the Constitution adopted by the Convention in ’93, was the denial of the rights of God, and, by implication, of all rights and duties between man and man. In England, by a strange but logical inconsistency, the spirit of the age taught the divine and indefeasible right of kings by the mouth of the royal Solomon James I, an error that was triumphantly refuted by the great Spanish theologian Suarez. The Reformation promised a golden age of history, but gave in its stead an iron age of tyranny and despotism; wherever it obtained a footing, Caesarism and Byzantinism reigned supreme. Northern Germany, Denmark, Sweden, Norway, Great Britain and Ireland felt the iron pierce, not merely the body, but the very soul; and those peoples who were compelled by their princes to embrace it have accomplished nothing more by their struggles and civil wars ever since than to recover the liberties lost in the sixteenth century. In fact, there is less of the substance of human freedom in the Northern States of Europe now than in the fifteenth century. The French Revolution was heralded by the cry of liberty, equality, fraternity. It gave the fraternity of demons, the equality of the guillotine, and the liberty of—

“The good old rule, the ancient plan,  
That they should take who have the power,  
And they should keep who can.”

Dethroned by the Reformation, reason reasserted her rights, and, Nemesis-like, spurning all authority, mounted, as another Phaëton, the chariot that was to enlighten the world, and only succeeded, like her prototype, in kindling many a dreadful conflagration. All this led the great statesman and historian Niebuhr to write, already in the beginning of this century: “Unless God interposes by a special providence, we are on the eve of a catastrophe such as befell the Roman Empire in the middle of the 3d century: the destruction of our prosperity, freedom, culture and science.” His horoscope of history was correct; the great question of the day is: Whether rationalism or a heism shall revive the Juggernaut of the pagan state which crushed out all individual right of the subject except *Ave, Caesar! morituri te salutamus*; or, whether the Church, aided by that special providence to which the historian refers, shall re-

construct society on the basis of Christian liberty and justice.

I do not share in the gloomy anticipations of the Danish publicist. “The arm of God is not shortened”; and that omnipotent arm is outstretched to protect and strengthen the Bride of Christ in the accomplishment of her divine mission. That mission is, in the words of the Saviour, to “seek the kingdom of God and His justice, and all these things shall be added unto you;”—to establish first, truth, virtue, charity, the liberty and equality of the children of God; and secondly, the order, peace, prosperity, liberty, happiness and other good things of life. Or, as Montesquieu interprets it, “Wonderful that the religion which seems to have no other object than the felicity of the other life, should yet constitute our happiness in this!”

Heresy has been tried in the balance, and found wanting; philosophy has but aggravated the disorder inaugurated by heresy: there remains but one efficacious remedy for the manifold evils which menace society. Give the Church, the divine embodiment and representative of all true religion, both natural and supernatural, the freedom of spreading that gospel of truth, of liberty and of love, entrusted to her by her Divine Founder,—give her that untrammelled freedom of action by which she can train up the rising generations to virtue as well as to knowledge,—let her infuse a spirit of self-denial and Christian love into men of every class,—let her purify the masses from their vices and selfishness by her lofty ideals and sacramental graces, and she will again “renew the face of the earth,”—not indeed by returning to the ideas, customs, manners or institutions of by-gone ages, but by cheerfully accepting and blessing all that is truly good and useful in our own age, and rendering it subservient, not only to our temporal welfare here below, but also to our higher and more glorious destiny above!

The Church, in leading man to his last end, the Beatific Vision of God, must necessarily give him a superior spiritual and moral worth. She enlightens his intellect, not only with the verities of the natural order, but also by faith opens to his view those grand mysteries of the supernatural order, upon which the natural depends for the reason of its existence and perfection, just as the telescope discloses to the naked eye those brilliant galaxies of shining worlds that lie concealed in the measureless depths of space.

She teaches man his true relations to God and to all beings around him, and thus makes him the diapason of that universal harmony with which the “Philosopher” rightly filled the *νοσμος*. She strengthens his will for good, not only by the most powerful motives of action, but especially by the infusion of that divine grace which makes us, so to speak, “partakers of the Divine Nature.” Most of the evils which have afflicted mankind are the results of intellectual darkness and moral debasement; and in proportion as these defects are removed, so will disorder, oppression, discontent and poverty disappear. In enlightening the mind and purifying the heart of man, the Church plants in the

citadel of the soul that intellectual and moral freedom, and that love of right which are the well-spring and source of all other liberties and order in society. It is true, the Church acts first and directly on the individual. She countenances no sudden or violent overthrow of the established order of things, no invasion of vested rights, but her action is no less efficacious and wholesome upon society at large. Like the luminary of day, which, though its beams descend so gently upon the earth, yet exerts the most tremendous as well as beneficent power for the conservation of all things living, so also the Church, by her kindly reformation of individual men, develops through them the most powerful moral forces for the elevation and happiness of the whole community or state. And hence it is that the most degraded Christian nations have ever been incomparably superior in dignity, morality and grandeur of character to the most renowned pagan peoples of ancient or modern times.

The Church alone being in the dialectic, real or synthetical order of things, has the only solution of those social problems which affright the modern world, and, like the ghost of Banquo, will not down. Political economists, from Plato and Aristotle, to Adam Smith, Mill and Spencer, have only succeeded by their "dismal science" in degrading man into a mere producing, distributing and consuming machine corresponding to the famous definition of the Atheist Cabanis. The systems they advocate but serve to concentrate wealth in heartless corporations, and make the lot of the wage-workers every day more wretched. The "New Crusade" against all private ownership in land would logically deprive men of all right of property, and verify the shibboleth of Proudhon: "*La propriété c'est le vol.*" It tends to slavery by refusing to a man the right to the possession of things which are necessary to his existence—the right to the results wrought out by those faculties which are identical with the man himself—and it would work the grossest injustice to the millions who have hewed down the forest and made the wild prairie bloom as a paradise of delights! No, we want no Irish feudal landlordism in this free-country—whether the rent be collected by the crow-bar brigades of the Joneses or Landsdownes, or by the salaried officers of State. The Church has endorsed, if not originated, the old English maxim of every man's house being his castle.

Communism would remove every incentive to honest industry, and beget a state of confusion scarce equalled by the invasion of the barbarians in the 5th century of the Christian era. It is said no serpent can live in holy Ireland—it is certain, no cobra of Communism can exist beneath the shadow of Catholicity. The electoral statistics recently presented to the German Reichsrath prove it.

Of education without religion, Dr. Wilberforce writes: "When you can moor a vessel with a thread of silk, then you may hope to elevate this human knowledge, and by human reason, to tie down and restrain those giants—the passions and the pride of man." A homely German proverb says, truly:

„Ein fluger Teufel ist mehr zu fürchten als ein Summer.“ It is an incontestable historical fact that social evils have ever kept pace with the progress of culture and civilization in all nations that were not leavened with Christian morality. Babylon, Greece and Rome sounded the lowest abysses of degradation and social misery precisely at the epoch when they reached the highest summit of material prosperity and enlightenment. But statesmen may rely for security upon the terrible machinery of war; Frederick William IV will reply: "He who leans on bayonets gets wounded." Experience teaches that brute force cannot, forever, restrain the hatred or fury of the discontented masses, who, rising some day like Titans in their might, will scale the Olympus of godless power. Barricades will arrest battalions, and dynamite will blow up the strongest bastiles.

No: the devices of statescraft will not suffice—economical theories are in vain—and those anti-poverty societies, which ignore the Gospel of the great world-reformer, Christ, must invariably augment the evil they would remove, and end in class hatreds or socialism.

Religion is the only middle term that can reconcile the contradictory elements of society—poverty with riches, class with class, power with weakness. She opens the strong coffers of wealth, and fills the bony hands of want with plenty. She causes poverty to bless her benefactor, and draws the sting of envy from the heart of the poor. Like the good Samaritan, she pours the oil and wine of Christian charity into the bleeding wounds of humanity. She cannot, it is true, remove all sorrow from earth—for this is a valley of tears, a land of exile,—and the abuse of free will must always prove a prolific source of misery. But she has always an antidote at hand for those passions from which so large a part of social inequality and wretchedness result, and she lightens every cross by pointing to the crown which attends it. And as to that suffering and poverty which proceed from unavoidable accident, or mental and physical inequality, the Church looks upon such misfortunes as blessings in disguise: "Blessed are the poor, for theirs is the kingdom of heaven!" "Blessed are the mourners, for they shall be comforted!" To her the poor, the working classes are the especial friends and representatives of Him who was born in a stable, earned His bread in the sweat of His brow, and died naked on a Cross. Thus are labor and poverty ennobled, and the poor made content with their lot. The rich are commanded to act the part of God's almoners, and stewards towards their less fortunate brethren, under the terrible penalty which attaches to the avarice of Dives. Rich and poor are alike taught that the highest end of life is not mere material wealth or enjoyment, but eternal beatitude in the world to come; and that virtue, which can be gained in every state of life, is of infinitely more value than gold or precious stones.

It was the Church that broke the bonds of the countless millions held in slavery by the Gentile world with the approval of its greatest philosophers,



the divine Plato and the many-sided Stagyrte. Though slavery may be consistent with the observance of the moral law, she always recognized the justice of Homer's dictum: "who loses his liberty, loses half his worth." In her own organization, especially in that of her religious communities she puts rich and poor, Greek and barbarian, bondman or free, on a footing of perfect equality—the only aristocracy that she ever recognizes in her ranks being that of virtue and learning. The Church levels, but she levels upwards on the grand lines of Christian faith and Christian charity; and had she the opportunity, she would renew the miracles of former days, when there were no poor-houses in the land, and when her religious took upon themselves the chains of the captive to restore a father to his weeping children, a son to his broken-hearted parents.

If the Church is necessary to the social, she is no less so to the political order, whose mission is to protect individual, domestic and social rights. Her doctrine of the divine origin of society and the corresponding obedience due to its lawful rulers is the only palladium that can save the world from a fate as terrible as that of Priam's city. Our modern jurisprudence or liberties, inasmuch as they are founded on the theories of Rousseau, Kant or Fichte, leave us but the Scylla of despotism on the one side or the Charybdis of anarchy on the other.

If, according to the *Contrat Social*, there be no authority in the State but what is voluntarily conceded by its subjects, those persons who have never resigned any portion of their natural liberties, or who have retracted the concession made are free when able as a majority or a powerful minority to overthrow at any moment the government, which is then but the sport of the shifting winds and waves of interest and passion and a wide door is opened to red-handed anarchy. If, according to Fichte, the subject has no rights as against the government, all the liberties of the individual are sacrificed to the Moloch of the State.

But, according to the Church and to sound reason, the physical and moral wants of man prove that he was made by the Creator for society—which is, therefore, of Divine origin. Now, society cannot exist for a moment without authority; God who wills the end must also will the means. He, therefore, must set the divine seal of His sanction on that power and authority which is necessary for the existence and preservation of society. Authority, then, is of "divine right," as St. Paul teaches; "and they who resist bring on themselves damnation."

But we must here carefully distinguish between the primary and essential origin of power, and the nominator or bearer of it; between authority in general, in the abstract, and authority concentered in a prince or president, in a particular monarchy, oligarchy, or polyarchy. The origin of it is in God; the bearers of it may be few or many. St. Augustine, St. Thomas, Bellarmine, Suarez, Liguori, and all modern theologians maintain that God has given His authority immediately in trust to society, which, in turn, grants it explicitly or impliedly to

its rulers, either absolutely or with certain specified reservations. The divine right of kings, understood as an immediate or irrevocable appointment by God, was never a doctrine of the Church—and Madame de Staël showed her blissful ignorance when she spoke of the Divine Right, as if the Church taught that a certain family or form of government had received plenipotentiary power directly from Heaven. The Church teaches that all legitimate governments which seek the general good, are entitled to the obedience and loyalty of their subjects; not upon the mere grounds of self-interest, fear of punishment, or political expediency, but on account of the Divine sanction which they receive from on high, "for there is no power but from God."

Let authority be thus based upon the eternal law of the Creator, upon the conscience of subjects; let religion place a divine halo around the brow of king or president, and obedience becomes holy, sweet, dignified. The sword may seek its scabbard; the leviathan is led by a silken cord; nations become strong, not by mighty armaments, but by virtue, unity, loyalty. You have found a lever greater than that of Archimedes—a power that will move and unify a world of conflicting interests and passions—obedience for God's sake!

But if the Church supports authority by the sanction of the moral law, she, on the other hand, guards the freedom and dignity of man against all unjust and arbitrary power. She teaches that all men, being equal by nature as men, no individual can command another in his own right. She teaches that obedience to human authority, as merely such, is slavery or barbarism. God alone—to whom man belongs as to his Creator—and those who represent Him in Church and State, can justly claim our allegiance. All power not founded on the natural or divine law is an usurpation, a tyranny, having no claim on conscience, unless, it may be, on account of the avoidance of a greater evil. The "Angel of the Schools" thus speaks the mind of the Church: "The kingdom is not made for the king, but the king for the kingdom . . . to secure to every one the possession of his rights. . . . should they act otherwise, they are no longer kings but tyrants."

If we now regard sovereignty as giving expression to its will in the enactment of law, we behold the Church again shielding the subject against the abuse of authority. St. Thomas defines law as "a rule dictated by reason for the public good, and promulgated by him who governs society"; according to this definition, the binding force of law does not consist in the mere will of the sovereign—this would be injustice, tyranny, barbarism. Law, to be valid, must not only give expression to the will of the lawgiver, it must be conformable to eternal justice; and, as a third element, it must tend towards the promotion of the good of the commonwealth, and not merely subserve the cupidity, avarice, pride or ambition of rulers, or the interests of class, oligarchy or corporation.

Power is a trust to be exercised in conformity with the eternal laws of God, the natural rights of

the individual, and the fundamental laws or constitutions of the state, whether written or traditional. And thus the Church reconciles liberty with authority, consecrating them both within the limits of reason, justice and constitutional rights.

Though the Church has existed under monarchies, oligarchies, democracies, and can exist under any form of government that recognizes the fundamental principles of the natural law, and though she has always left the form of government to the choice of the community, nevertheless her tendency has been to that form of government which concedes the largest measure of freedom and popular liberties. Such a tendency is in accordance with her doctrines of the dignity, equality and natural rights of man. Where men are free, they can the more easily work out the problem of their salvation unimpeded by state interference. Hence the Church has ever been found on the side of the people, and against their oppressors; hence it was that the Gregories, the Innocents, the Bonifaces hurled the "Thunders of the Vatican" against the crowned despots—the Henries, the Phillips, the Fredericks—who neither respected the virtue of woman, the laws of their country, the rights of conscience, or the liberties of their subjects. And the ablest and most conscientious non-Catholic historians—as Vogt, Hurter, Guizot, Schlegel, Hallam, Sismondi—have commended their action as necessary to the defence of the people's rights, and to the existence of civilization itself. It was a Pope of the 8th century—Zachary—who wrote to the people of France: "The prince is responsible to the people. . . . The people make the king, they can also unmake him." St. Thomas, speaking of a well-regulated state, says: "The government belongs to all, either because its rulers may be chosen from among all its subjects, or because they are chosen by all." Bellarmine is, if possible, still stronger: "Whether they (the people) should be governed by kings or by consuls, by one or by many, by a perpetual or temporary magistrate, depends upon their own wishes."

No; the Church is not opposed to popular liberty—"to the government of the people for the people." That democracy which admits that all power flows from God; which governs for the common good according to law; which throws open the offices of state to all and gives unlimited right of suffrage; which moderates the exercise of power, whether legislative, judiciary or executive, by wise institutions—that democracy the Church blesses and accepts. But the false democracy, or rather demagoguery, which is characterized by political atheism, and disregards the natural rights of the individual and family, whose course is marked by rivers of blood and lurid flames; the democracy of the Albigenses in the 13th century; of the Hussites in the 15th; the Anabaptists of the 16th; the Jacobins of the 18th; the Communists of the 19th,—that democracy the Church reprobates and anathematizes as the enemy of order and justice of God and man.

If kings, as Ventura says, accept political paganism, which is essentially despotic, and reject Christianity which is necessarily favorable to freedom

because its essence is charity; if they deprive the people of their liberty and rob the Church of her independence, the Church will live and flourish without them; she will turn to democracy; she will baptize this wild nymph of the forest, the prairie and mountain; she will make her Christian; she will set the seal of divine consecration on her brow; she will say to her as she said to Charlemagne: "Reign!" and she shall reign.

The Church is, then, the only ark of refuge for society from the angry waters which the spirit of Revolution has conjured up from the abysses of the vasty deep. Her Supreme Pontiff holds out to the perishing governments of the earth the olive branch of peace. The man of blood and iron has gone to Canossa and accepted it. His royal master, re-echoing the doctrine of Socrates, Plato, Cicero, and of all the wise men of antiquity, has asserted the necessity of religion for the stability and prosperity of the commonwealth. Men begin to see the yawning chasm to the brink of which the "veiled prophet," the Mokanna of Atheism has led them. They will recoil from inevitable destruction, and seek once more the divine aid of her who has been the foster-mother of civilization and true liberty; for all men who believe in an eternal, self-existent Being must inevitably, as the keen logician Proudhon remarked, admit the divine authority of the Church, together with all the institutions of religion. The Church—being an independent, self-sufficing organization, unconfined by national barriers, rising above the clouds and storms of interests and passions into the serene atmosphere of eternal law and justice—can alone restrain the anarchical tendencies of the individual or the multitude, and the social despotism of the state. She is, through love and truth, the harmonizer of the centrifugal and centripetal forces of society, the mediating term without which checks and balances and division of powers are totally insufficient.

I believe the Gospel of the Crucified but risen Saviour is yet to witness its grandest triumphs on earth. The choice is between materialism and Christianity. I believe that all men of good will must soon enroll themselves under the banner of the Cross; and as the clouds of ignorance and prejudice vanish before her radiant beauty, the Church will, in the coming centuries, grow in splendor from generation to generation, extend her sway from land to land, until the whole world shall afford the magnificent spectacle of a universal brotherhood of nations marching onward beneath the Sign of salvation and the banner of freedom, crowned with virtue, knowledge, peace and happiness, towards the highest goal of human possibilities and spiritual grandeur! I am the child of a hopeful race that, notwithstanding centuries of reverses, has always, like the son of Atreus, spurned the prophets of evil.

*Μαντεί zazōn, οὐπω ποτέ μοι το χρήσιμον εἶπας.*

I believe that the Sunburst of Erin will soon proudly flash over her hills of gold and emerald sheen. I believe that the greatest apparent defeat of

truth and justice is but the dark hour which shall surely herald in the dawn of a brighter day for God's Church.

And as one of the aids to this consummation, I regard our own glorious Republic as a chosen vessel of Divine Providence. Here we have a living demonstration of the grand results to Church and State from the harmony and reciprocal support between them. Here each organization is independent in its own sphere, and, instead of obstructing, assists in the development of the other,—the Church by repressing vice, and fostering the honesty, purity, spirit of self-sacrifice and sense of personal responsibility; which should form the groundwork of a free government—the state by recognizing and protecting the rights of conscience, which are the rights of religion, the rights of the Church. Grand as our country is in the extent of its territory and the vastness of its material resources, it is still grander by its civil and political achievements—throwing open the golden gates of Liberty's proud fane to the oppressed of every clime and color—grander still in the religious freedom assured by its fundamental law to all her people. Within its borders the Church, unfettered by *præmunires*, *royal placets* or *exequaturs*, has grown from the humble mustard-seed to a noble tree that shelters a continent. Here Church and State complete that synthesis of the race, contemplated in the idea of the creation and redemption.

Notwithstanding the prejudiced notions of many who have acquired their distorted knowledge of Christianity from sectarianism, or their views of ecclesiastical history from poisoned sources, the Church will ever prove the safety, and not the danger of our immortal Republic, with whose progress or decay her own welfare is intimately bound up. As Cardinal Gibbons has lately declared in the Eternal City: "She has often been forced to struggle for existence wherever despotism has cast its dark shadow, like a plant shut out from the blessed sunlight of heaven. But in the genial atmosphere of liberty she blossoms as the rose." Pius IX was heard to exclaim "that he was nowhere more Pope than in the United States of America!" and with all truth.

That the fundamental principles of the Republic, as contained in the Declaration of Independence and Constitution, are correlated to the revealed truths of religion as taught by the Church is evident from the historical genesis of the former as well as from a direct comparison between the former and the latter. The Constitution is essentially the Bill of Rights—the Magna Charta wrested from John Lackland on the field of Runnymede by the Catholic bishops and barons of England. In fact, the colonists, in their struggle for independence, solemnly appealed to this great bulwark of British liberties. The writ of Habeas Corpus, trial by a jury of peers, fixed courts, taxation based on the people's consent had been granted long before the time of John, by the pious Edward the Confessor.

Now, all these civil rights and immunities, in fact the whole of English jurisprudence—common law, the rules of Chancery and admiralty courts—were

formed under the direct influence and supervision of the Church. From the earliest ages and for many centuries the ranks of the clergy furnished the lawyers, judges, compilers, commentators and digesters of the law. For a thousand years the chancellors were, with rare exceptions, ecclesiastics who derived the principles that governed their equity courts from moral theology and canon law—the jurisprudence of the Church.

"The Anglo-Saxon laws," writes the author of *Gesta Christi*, "seem like religious and moral exhortations, rather than a body of legislation; nearly all of them call upon the sanctions of religion to enforce earthly injunctions." But, according to Story, the whole structure of our present jurisprudence stands upon the original foundation of the common law. That law, which the great Webster maintained in the Dartmouth College case, was a rule of justice that no legislative enactment or constitutional provision could override, is based upon the teachings of that religion which civilized the Saxon. These facts alone prove the intimate and harmonious relations between Church and republic. A direct comparison of dogmas and political principles would confirm this proof, for every religious dogma has a corresponding political principle, and every political principle has a religious doctrine as its premise. Take one fundamental provision of the Constitution: "Congress shall make no law prohibiting the free exercise of religion" which virtually contains the maxim of the Declaration of Independence that all men are endowed by their Creator with certain inalienable rights—such as life, liberty and the pursuit of happiness—and we find it in perfect accord with the Constitution and polity of the Church. Here Church and State meet upon common ground—that governments are established to secure to man his natural right, to define which belongs to the domain of religion; or, in other words, the spiritual order precedes and is superior to the temporal within the limits of Christian ethics. The Church and Constitution alike maintain the existence of a higher law, which is antecedent to all human government and independent of it in its own sphere.

Now, this is a truth the Church has contended for at the cost of the blood of millions of her children; a principle which involves all other rights and liberties, religious and secular—that there are two kingdoms, the one spiritual, the other temporal, corresponding to the soul and body in man, distinct in their aims and origin, and subject to no foreign control in the things appertaining to their respective spheres. "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." This was the principle that withdrew the whole domain of conscience, the mind and heart of man from the brutal yoke of that Cæsarism which, combining in itself the functions of emperor and Pontiff, sacrificed all the rights of the individual. It inaugurated an era of progress and liberty for the human race.

Now, this "free exercise of religion," guaranteed by the power of the state, is all that the Church can ever claim or desire. With it she has all she



needs or can receive. This is union of Church and State in the proper sense of the phrase, whereby the autonomy of the Church is recognized, and she is protected by the secular arm in the accomplishment of her divine mission and the government of her own subjects in spiritual matters. If the Roman Pontiffs condemn the separation of Church and State in the Old World, it is because the *libera chiesa en libero statu* means the emancipation of the state from the law of God, both natural and revealed, as well as the suppression of all rights of the Church whenever policy might dictate such a measure; in other words, the re-establishment of the pagan state with all its iron despotism.

The only thing the Church has to strive for here is to prevent any fundamental change in the existing relations between herself and the Republic. As Church and State now stand, they mutually assist each other. The more a Catholic is attached to the Church, the more faithful will he be to the Republic; and the Church will flourish in proportion as Catholics keep to the fundamental principles of the Constitution, for these principles furnish the best environment for the exercise of the religious life and free co-operation with the grace of the Holy Spirit.

Moreover, American history affords a practical justification of what I have advanced. De Tocqueville, the ablest writer on American institutions, observes that "they (the Catholics) constitute the most republican and the most democratic class in the United States." Was it not the Catholic colony of Maryland that first planted on the banks of the Potomac, in the virgin soil of America, the glorious tree of liberty which soon sheltered "Protestants from Protestant intolerance," and now shields more than half a hundred happy commonwealths from the Lakes to the Gulf, from the Atlantic to the golden shores of the Pacific within the limits of the one mighty Republic? Has not the blood of Catholics flowed freely on every battlefield, from Bunker Hill in the revolutionary war down to the capture of Petersburg and Richmond in the last internecine struggle of giants? The Declaration of Independence—"the general effusion of the soul of the country"—bears undying testimony to their heroic patriotism. He that was "first in war, first in peace, and first in the hearts of his fellow-citizens" proclaimed their fidelity and glorious services to Freedom's cause in accents of undying praise.

No, the Church is not hostile to our liberties; she is no alien in the land. "We came in the caravels of Columbus; we came with the Cartiers and the La Salles; with the Brebeufs, Joliets and Marquettes; with the men whose blood had moistened the soil of this land; with the men whose bones had mingled with the savannas of the South and the prairies of the West, long before Plymouth Rock was heard of. We came not with the Hessians of George, but with the army of Rochambeau and the fleet of De Grasse; with the army of Catholic France and the gold of Catholic Spain to aid our American struggle for liberty." And should

traitors from within, or foes from without, attempt, as the ungodly Philistines, to seize that Ark of the Covenant between Church and state, no breasts will be more freely bared to the brunt of battle, no arms strike a stronger blow in its defence than those of the faithful members of the Catholic Church. Catholics will form, as in the Chicago haymarket riot, a living rampart of their bodies around Freedom's fane, against the mad attacks of the blind Sampsons that would pull down its massive pillars. The words of Bishop Berkeley are more pregnant with meaning than their author intended: "He builded better than he knew."

"Westward the Star of Empire takes its way."

Westward also the star of Christ's empire, the star of Bethlehem, the star of religion, takes its course to the zenith of its glory! Both Church and Republic will labor together in raising humanity to the highest level, temporal and spiritual, that earth shall ever witness before the advent of that dread day when the heavens shall be rolled up as a scroll, and time itself shall be no more!

Allow me, in closing, to direct your attention to the monumental encyclical of Leo XIII, now happily reigning, the immortal *Immortale Dei*. In this most weighty document you will find a luminous exposition of the principles upon which all states and governments should be founded. It is the Catholic's "Manual of Politics," the chart and compass by which he is to guide his bark over the tidal waves and rising floods of that young democracy which advances to the conquest of the world, and which can only be controlled and guided by religion, with its hand on the throttle-valve of this mighty and terrific force for good or evil. Many of you, young gentlemen, will be called by your talents and merits to offices of trust and responsibility in the State. All must take a part as citizens in guiding the destinies of this mighty nation, whose influence shall extend to the limits of the habitable globe. It is, then, of the utmost importance that you should be able to distinguish those principles of political life which are an integral portion of our faith from such as are purely economical and political, and such as are socialistic, atheistic and revolutionary in their tendencies. Follow the principles and doctrines promulgated to the Christian world by this great Pontiff, and you will thus successfully combat the pernicious errors of our age; you will vindicate those glorious Christian doctrines that have saved and civilized the world; you will insure the stability of our Republic, the glory of the Church, and thus you will build up a new and grander Christendom in the Western Hemisphere; new in the glorious heritage of freedom, old in the identity of faith and the eternal laws of justice, truth and goodness. Be good Catholics; be loyal citizens. Let the flag of your country, torn from the azure vault of heaven, be ever entwined around the standard of the Cross, and God-given freedom, true civilization, peace and plenty will ever bless Columbia's happy shores!

## Science and Speculation.

Oration by W. H. JOHNSTON, '85, East Townsend, O.

The age in which we live is essentially an age of intelligence and advancement. Every department of knowledge has representatives as able as any who have lived in ages past. Our statesmen and our generals have formed and preserved the most perfect social organization which time has known. And, in short, we stand to-day—enriched by the accumulated wisdom and experience of centuries—truly the honored people of a marked and wonderful era. Yet, collectively speaking, the great names among us which will live, with honor crowned, through future ages in history, are the names of the investigator and inventor. Not that the efforts of men in other pursuits have been feeble or unrewarded; not that philosophy, art and poetry are in their decline; but the long and rapid strides which Science has been taking have given her, for the present, at least, the foremost place, and the interest, applause and support of the world. Whether, through laws of heredity, the mind of to-day has greater capabilities in itself than that of other days; whether it has merely turned into a different channel and is revelling in a newly-discovered capacity and endless resource; or whether it is simply, but rapidly, building upward, stone by stone, the grand edifice begun and laboriously pushed forward by departed masters, I do not know. All that need be said is, that the mind of to-day is both capable and progressive; that it is endeavoring, as never before, to learn more of Nature and her laws; that now, as in the early springtime of man's advancement, are the flowers of knowledge slowly unfolding and spreading their glorious petals in the light of God's own will, and making brighter and more beautiful each step in wisdom's path to a world more perfect.

As might be expected, however, this recent rapid advance in scientific fields has not been without attending misfortunes and evils: chief among these has been the production of a class of enthusiasts and radicals who, lacking patience for useful investigation, and not content with the little which it is permitted them, as individuals, to learn, must needs attempt with one grand sweep to comprise in themselves—atoms of the cosmos—all things extant and created, time and eternity, finite and infinite—matter, force, spirit, law and God. Much of the labor that should be employed with a view to steady, systematic progress is thrown away on sentiment and speculation. The ambition and high aspirations which form a part of human nature, and which should impel man to a reasonable and proper use of his faculties, only too often enthrall his reason and urge him along a broad, brilliant and easy road to folly. The temptation is great to turn from the toil and tedium of the study of those things which surround us, and to soar, almost madly, into the midst of the great unknown. Speculation is fascinating; the field is infinite, and there is philosophy in the very folly. It is easy to forget

how uncertain is our place, in the scale of knowledge, between the infinitesimal and the infinite; and when we rightly realize what we do know, and what, as mortals, we are capable of knowing, we will have found a safe starting-place and see the true road stretching before us.

Speculation within certain narrow bounds is well enough, and often of service in a difficult search. There is also a true science of metaphysics. To these I do not refer. But speculation should rest firmly on knowledge, and should certainly not be built up of theories and suppositions. Taking this idea as a guide, the value of our speculations depends solely on the amount of knowledge we possess, and the question reduces to "What do we know?" The great pyramids of Egypt that have stood for centuries one of the wonders of the world, might, indeed, suggest to the modern speculator the proper notions of sequence and stability in connection with knowledge and speculation, and teach him which side up such structures should be built. Inverted and resting on the apex, as speculation is generally built on knowledge, he would behold—while it stood—a fair emblem of himself and his philosophy. Ought he to be surprised if in a moment the towering structure crumble before him into shapeless ruin and blinding dust?

History and the experience of our own lives would seem to teach us that the knowledge of to-day is simply an unusually promising infant. And very likely a flourishing, crowing, kicking babe does not know that there is anything absolutely beyond its power to possess: it is only as time rolls on that the fact becomes apparent to the little one that crying cannot bring it everything. Possibly this comparison is a little severe; but it seems to me that our boasted knowledge very frequently exhibits its infantile character and instincts in the shape its speculations take. Science, as it investigates, is a most noble and glorious thing! Like an infant, under the patient guidance of a loving mother, it learns the first little lessons of life, and gradually develops into a beautiful and intelligent child. But a very interesting infant may become a disturbing element in the most peaceful household when he tries, in his uncompromising way, to get the moon for a plaything. He is not unlike modern speculative science after the universe.

Though centuries of investigation and thought may solve all the great physical problems of to-day, together with a host of others yet undreamed of, still, for the present we ought to content ourselves with doing what lies nearest us, and leave cheerfully to the future what cannot be ours. As with an indulgent smile we recall many of the now absurd but once cherished notions of antiquity, so, doubtless, as knowledge matures, will the future look back on many of our elaborate speculations and theories as the pretty but idle fancies of a forward child. Not that theories, as a whole, are to be condemned, for we owe much of our knowledge to them; but the theorist is too liable to be carried away by his own cleverness and become radical, while it is he, of all others, who should be our example of conservatism.

A little knowledge has a most insidious way of ministering to our pride and our vanity. It is only the life-long investigator that can even partially realize the true infinity of knowledge: the longer he studies, the further he sees over the boundless fields of the unlearned; the more clearly does he see what a minute area it is his privilege to span; and as the field widens to his view, so much faster than he can tread his labored way over it, it seems to him as though he were receding instead of advancing. Thus does he toil through life's short day, and though his reward is, indeed, great, twilight finds him, not elated and glorying in his own great achievements, but reverent and humble amidst the manifold mysteries of the universe. It is not he who denies mystery because he cannot comprehend it; it is not he who says, "I do not believe, because I do not understand"; it is not he who would shape, from his mite of knowledge, a philosophy, a religion, a universe and a God! He sees in mystery a divine teaching which he knows he cannot fully grasp. Mystery is the voice which speaks to his heart in language the most sublime; in it he recognizes the bane of the scientist, the stumbling-block of the philosopher, the muse of the poet, and the altar of the religious; it is as a mighty hand, which, stretching across the sea from an unseen shore, points out to him his ignorance and insignificance.

Looking calmly on the past and present, considering the probabilities of the future, and glancing at the immensity of the yet unknown, as we would rush forward, we are met by the warning word, "Caution!" He who would know and teach all things must first shut his ears to the significant whisper: "Know thyself!" For when man pauses to look within himself, though he stumble and struggle through a lifetime, he finds, at most, that he cannot understand the things which he observes. Yet he has only to turn his back on the difficulties, tangles and trials of stubborn fact, and rush into an easy and not over-scrupulous land of fancy, when he becomes a popular modern philosopher or speculative scientist—in the form, perhaps, of a know-nothing, a materialist or an atheist.

The most disagreeable thing which confronts the Christian investigator is the fact that the blackest shapes which infidelity breeds in her sophistry, fly to science for shelter and support. The name of science is, and should ever be, one commanding hearing and credence from the people. Yet, where teachings under this name should be productive of most good, we too often see an abundant growth of evil; where should be proclaimed those higher things of which nature gives us a glimpse, we too often see the name of science used as a cloak to cover the deceiver, who would have us turn our backs and believe only what we can hear, see and touch; while our streets should be trod by upright and God-fearing citizens, we find loitering at the corner the ignorant demagogue entertaining an admiring and more ignorant audience by dispensing blasphemy as the fruit of science, denial of God as science itself, and open defiance of the

Creator and all His powers as logic and proof unanswerable.

True science can teach no two conflicting principles; neither can her votaries leave wholly untouched the question of the existence of a God and the source of reason. Let the astronomer direct his telescope among the millions of suns; let the chemist study the relations of material substances; let the physicist view the forms of force in their relations to matter;—each finds, inevitably, law and order inflexible and unerring, infinitely older than man himself, and far beyond his comprehension. Let the botanist and zoölogist study the wonderful laws governing the distribution and perpetuity of species; let them investigate the structure and workings of plant and animal organisms, from the lowest protophyte to the most gorgeous house-plant, and from the monera up to man himself; let them pause to consider the differences between the inanimate and the animate; and, whether they will or no, they are brought face to face with the question of life and its source. Let any man of thought look inward, and his own reason mocks itself with its questions of "Why?" "How?" and "Whence?"

Those who would draw a rigid line between science and philosophy, would do what never can or will be done. No individual will hand over to another, for an answer, questions which so intimately concern himself and his interests. And so long as men study nature, just so long will they have daily brought before them the manifestations of force, law, life and reason, necessarily suggesting and involving the great problem of the source, the purpose and the destiny of all things extant. Ungodliness has taken Natural Science for its stronghold, and, bidding defiance to philosophy, is forming a dangerous army from the members of the populace. Then should the Christian student stand back and allow the name of science to become so familiarly associated with those of materialism and atheism? Philosophy divides itself naturally into opposing schools which differ too widely to allow any dangerous chance of confusion among the listening multitudes. Scientists, certainly, hold very opposite views, which are thoroughly understood among themselves; but to the vast throng, who, unable themselves to investigate, almost unquestioningly follow their chosen leaders, these differences are not made so clear. Bright, indeed, will be for the world the dawn of that day when the irreconcilable divisions of Philosophy are extended into the fields of science, and the opposing factions thrust as far asunder as the Christian and the pagan. Then, with no protection but their sophistry, must the false teachers fight their own battles openly; then will the busy multitudes be given free and fair choice; then, and then only, will there be a science clear from the great blot of ungodliness.

Men who must command our gratitude and respect for their patient investigation and priceless contributions to our store of knowledge, have in many instances proved in the end the worst enemies of Christian science. Fame and success may

have ministered to vanity until they believed it was for them to solve the cosmic mystery; or, weary from long toil, the very ease and relief of speculation may have seemed almost inspiration. Whatever the causes may have been, the fact remains that the speculations of these men, with really little except the author's fame to uphold them, have become so confounded with true science as to mislead the more thoughtless, and to show the indolent and ambitious a wide and tempting bridge across the chasm between the stern realms of science and the inviting shades and ease of a pretty bit of 'dreamland.

Is it hard to see whence comes this tendency to speculation among scientists? Is it not born of the simple desire to know? Seeking to know, we are confronted by a mystery speaking words which the humble accepts as from a power beyond his comprehension, and which the proud and ambitious in his self-sufficiency receives as a challenge to his intellect. If it be true that in our present state we are capable of understanding everything, then it were well for us to revel in speculation till we have an explanation for all that exists; if with our senses, which can only perceive matter, we see all that is,—then it is useless to seek further, for matter comprises all, mind is but a function of it,—and our very speculations, after all, only the necessarily developed product of the changes in a lump of dirt or block of wood. And if everything is secondary to matter, and there is no God, then it is the duty of science to inquire where in matter resides this lasting and unbending law which is everywhere apparent; it is the duty of science to take from the mythical Deity His attributes, and transfer them to the lowest forms of life which fill the foul pools of the teeming swamp. And when all is known, what a blessing annihilation after death! How dreary would be an eternity in heaven with nothing new to learn!

But to leave this nonsense, let us try to come to something more practical. The fact is before us—and we may as well accept it—that the scientist is apt not to content himself with dry facts. It is his nature to search behind effect for the cause, and if he cannot find it, he may devise a supposititious one to suit his purpose: he will theorize. According to the tendencies of his nature will he extend his speculations, and, perhaps, finally complete a towering, airy structure based on a little fact and upheld by a mystifying maze of theories. By his scientific brethren he is looked upon with critical eyes, and among the world's students he may scarcely gain a hearing. But the more airy and novel his notions, the more enthusiastic he will be; and, though he fail to find support from those in his own sphere, he gathers a large following from that immense class of people who are ever on the alert for something new and startling. Is there not an evil here that might be, in some measure, remedied? Could not a few vigorous words of reason and sound sense often unmask at the start much popular error that is allowed to parade, unnoticed, under cover of the name of "Scientific teaching"? And since ungodliness has taken its position under

the protection of science, could we do better than fight it in its own, and only, stronghold?

If those Christian scientists, who tell us to let these speculations alone as unworthy of our notice, would only stop to consider the mischief that is being wrought outside their little band of investigators, it seems that they might be more philanthropic, and do more toward clearing and purifying popular notions of science. The ungodly has drawn his sophistries unrebuked from visible nature until the people, too generally, accept as a reality something of the mythical conflict between science and religion; and thus has much injury been done, both to the cause of knowledge and the cause of God.

In conclusion, it is needless to reiterate that we live in a world the grandeur and mystery of which we cannot even conceive. If the most rabid atheist, instead of growing up amidst it all, had been suddenly placed here with fully developed rational faculties, he would have fallen on his knees in a moment before such a manifestation of the Infinite. Open before us in visible nature we have a book which every man attempts to read and understand. He sees before him the beautiful but mysterious characters in which the book is written; he knows he cannot interpret them unaided, and so consults the most convenient helper. He receives the instruction that he seeks for, and, be it true or false, he probably, eagerly and unthinkingly, accepts it as an answer to his inquiries. This book lies open to the eyes of men, and by the peerless characters are chronicled the most sacred truths. He who would read those truths must first comprehend the language of the volume, and he who would know the language must be taught the rudiments aright. Should this work of instruction be delegated to sophistry and speculation? Is it the duty of the conscientious investigator to stand back and look on apathetically while his fanciful and ambitious brethren would lead public opinion into error and absurdity? Such shapes as atheism stand before the Book of Nature and proclaim it to be a book without an author, proclaim the characters in which it is written to be merely neat but meaningless caricatures. Would it not be wiser for the Christian scientist to step boldly forward and read from those writings some simple text? Would it not be better to read and explain, pointing out in those beautiful, symmetrical and indestructible characters the handwriting of an eternal and infinite Author!

#### Musical Examination at St. Mary's Academy.

The regular examination of the music classes began on the 7th inst. As usual, each class in all the grades was thoroughly scrutinized. The Prefect of Studies presided, while the head of the Vocal Department, the Music Faculty and the Directress of Music were the examiners. Notes were given according to the aptitude, fidelity in practice, and, consequently, the progress of every pupil. The second class closed the examination by the

following programme, complimentary to Very Rev. Father General Sorin:

- "Toccata de Concert".....*Dupont*  
Miss M. F. Murphy.  
"Swiss Song".....*Eckert*  
Miss C. Moran.  
Harp Solo—"Der Freischütz".....*Oberthür*  
Miss D. Fitzpatrick.  
"Le Rossignot".....*Aliabeff-Liszt*  
Miss M. Rend.  
"Aria and Variations".....*Pixis*  
Miss E. Foin.  
Harp Solo—"L'Angelus"—*Adapted for Harp*  
.....*from Franz Liszt*  
Miss A. Shephard.  
"Galop de Concert".....*Rubenstein*  
Miss L. Van Horn.  
Harp Solo—"Les Sylphes".....*Godfroid*  
Miss M. Dillon.  
"Page's Song".....*Meyerbeer*  
Miss L. St. Clair.  
"L'Africaine".....*Meyerbeer*  
Miss H. Guise.  
"Polonaise".....*Adapted for three Harps from Chopin*  
Misses Dillon, Fitzpatrick and Shephard.

Very Rev. Father General, Rev. Father Saulnier, the Superiors, notwithstanding the excessive heat, honored the class by their presence and critical attention. Among the visitors present were Mrs. Griffith, Mrs. and Miss Gregori, Miss A. Gavan, and others whose names we did not learn.

Miss M. F. Murphy's "Toccata" required enduring strength, *doppio* movement, only broken by a few *legato* phrases. She showed a marked improvement in technical skill, and did justice to the difficult task she had undertaken, and will make a good graduate when she reaches the standard of excellence required by the faculty.

Miss Moran sang the favorite "Swiss Song" by Eckert. Her low *mezzo soprano* voice gave more depth than usual to this airy song. Her improvement was noticed by those who had heard her elsewhere, and they all expressed the hope that she might win golden favors in the future.

Miss Fitzpatrick's harp solo was a difficult arrangement, by Oberthür, from Weber's fine opera—"Der Freischütz,"—requiring dexterity in the ornamentation incidental to fine harp playing; and she did credit both to herself and the instrument. Her perseverance crowned by success must have been gratifying to her teacher.

Miss Rend followed on the piano, giving Liszt's arrangement of "Le Rossignot," in which two nightingales try to outsing each other. The narrative song theme holds its way, but the thrilling songsters of night were determined, and sang together at last, as though they would split their little throats. Miss Rend's descriptive rendition was excellent.

Miss Foin sang another standing favorite—"Aria and Variations" by Pixis. On account of the chance *bravura* style affords to show young vocalists' voice culture, she succeeded admirably.

Miss Shephard's harp solo—adapted for harp from Liszt's "Angelus"—beginning with far off bells the reiterated prayer *dolcissimo* at first, then every bell in the chime waved its vibration to the listeners, a full peal thrilled forth, fading away gradually to the single toll of the last clapper. It

was simply beautiful. The harpist did justice to the inspired composition.

Rubenstein's "Galop de Concert," brilliantly played by Miss L. Van Horn, was a *Ruby gem throughout*—warm, sparkling and bright, showed also a marked improvement in the young performer.

Miss Dillon's harp solo, "Rondo de Concert," one of Godfroid's "Les Sylphes," was expected to be good, and so it was. Her touch is remarkable, and the various difficulties of this *War Horse* of concert harpists, appeared perfectly easy to Miss Dillon's fingers; of course, it was a success in every way.

The Page's song from the Huguenots was one exactly suited to Miss L. St. Clair's sweet notes. We were pleased to hear the English words so clearly, which are not so easy to apply when the music is written for an Italian text. Miss St. Clair's singing was a surprise to her friends, and she will make her mark hereafter as a *dulcet* vocalist.

Miss H. Guise followed with her excellent execution of a difficult transcription of Meyerbeer's "L'Africaine." The piano fairly sang the main air; we needed no words; imagination heard them in those singing tones so delicately played. Her greatest triumph was the *presto doppio* which ended this beautiful piano solo.

It had been feared that the weather, so destructive to harp strings, might prevent the public performance of the three harp graduates on Commencement Day. Chopin's "Polonaise," which had been adapted for their final effort, was rehearsed before the present audience. The music which then poured forth from the harpists proved a proficiency unheard before at St. Mary's. They deserved the medals, was the verdict from all present who witnessed this graduating trio.

#### WATCH YOUR WORDS.

Keep a watch on your words, my darlings,  
For words are wonderful things:  
They are sweet like the bees' fresh honey;  
Like the bees, they have terrible stings.

They can bless like the warm, glad sunshine,  
And brighten a lonely life;  
They can cut in the strife of anger,  
Like an opened two-edged knife.

Let them pass through your lips unchallenged,  
If the errand is true and kind—  
If they come to support the weary,  
To comfort and help the blind.

If a bitter, revengeful spirit  
Prompts the words, let them be unsaid;  
They may flash through a brain like lightning,  
Or fall on a heart like lead.

Keep them back, if they're cold and cruel,  
Under lock, and bar, and seal,  
The wounds they make, my darlings,  
Are always slow to heal.

May peace guard your lives, and ever,  
From the time of your early youth,  
May the words that you daily utter  
Be the beautiful words of truth.



# NOTRE DAME SCHOLASTIC.

Notre Dame, June 22, 1887.

The attention of the Alumni of the University of Notre Dame and others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the TWENTIETH year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends who have heretofore lent it a helping hand:

## THE NOTRE DAME SCHOLASTIC Contains:

choice Poetry, Essays, and the current Art, Musical, Literary and Scientific Gossip of the day;

Editorials on questions of the day, as well as on subjects connected with the University of Notre Dame;

Personal gossip concerning the whereabouts and the success of former students;

All the weekly local news of the University, including the names of those who have distinguished themselves during the week by their excellence in Class, and by their general good conduct.

Students should take it; parents should take it; and, above all,

OLD STUDENTS SHOULD TAKE IT.

## Parting Words from the Pulpit\*

"Let not justice and truth leave thee. Put them about thy neck, and write them in the tables of thy heart."

—PROVERBS.

Of all the experiences of life the one fullest of pain and of pathos is the loss of a mother. Death is always terrible, always sad; but when its prey is the angel of the house, its sweetest, gentlest image, the object of the deepest and most sacred affections of our heart, then is Death most cruel and its wound without cure. Who that has suffered such a loss can forget the anguish of that hour?

Dying on the Cross in torments unspeakable, amid convulsions of nature, signs in the heavens above and the earth beneath, the Redeemer of the world was mindful of His Mother; her riven heart was the tabernacle whence His Spirit took its flight. There never was a time in the history of the human race, even in its most benighted epoch—even among the most barbarous and savage tribes—when a mother's supremacy was not acknowledged; when her office was not in honor; but Christ rendered her dignity more exalted, her ministrations more beautiful, her ascendancy supreme; and He planted in her heart fresh fountains of affection, that first shed their refreshment on Him in the abandonment of His Passion and in the ignominy of His Death:—

"Not she with traitorous lip her Master stung;  
Not she denied Him with ungrateful tongue:  
She, when Apostles fled, could danger brave—  
Last at His cross and earliest at His grave."

"Wonderful," says the Psalmist, "are the surges of the sea"; but not less wonderful are the well-springs of affection which God has planted in the

heart of womankind. And of all the beautiful things of earth—fairer than all its flowers, more potent than the force of its cataracts, purer than mountain snow, more precious than pearls from lowest depth of ocean, is the love of a mother. Of all the affections of the human heart, it is the deepest, the most sacred, the most enduring. Time cannot weaken it; ingratitude cannot cool it, Death cannot destroy it. Think of its intensity and its unselfishness! The being who gave you life imperilled then her own, and in the years of your helplessness she would cheerfully have laid down her life to preserve yours. At no time would she hesitate to give a year of happiness to spare you one hour of pain.

It is not, then, true to say that life holds no sadder hour, that the ruin wrought by death is never more awesome or more irremediable, that the heart is never wrung with an anguish so keen, that the night of affliction is never darker than when the sweet and gentle face of a mother has faded from our vision?

An hour approaches that ought not to be, and I like to believe never is, one of unmixed joy. There is a sadness and a solemnity in that occasion which will steal into every heart among you that is not cold or hard, cruel or corrupt. Bright shine the sun, gently blow the breezes, but a welcome for the fleeting cloud.

There is a pathos in doing anything for the last time. Have you reflected that soon the bond which held you together as companions and friends will be broken; that you will be scattered like leaves in the blasts of autumn, never again to be reunited, never again till the day of final reckoning—the great commencement, when we shall stand before the just Judge to receive the sentence of our eternal lot. You are about to part with a loving and tender mother, one who has watched over you with untiring solicitude, who has sympathized with you in your sorrows, counselled you in your perplexities, fortified your weakness, sanctified your pleasures, encouraged your efforts and rewarded your achievements with no sparing hand.

Yes, Notre Dame has been a good mother to you. Her highest aim has ever been to deserve the respect and confidence of her children. What she values most is the affection of those amongst you whose ideals are loftiest, whose hearts are purest, whose characters are most noble. And that this respect, confidence and affection have always been hers, is her proudest boast; her surest claim to the favor of men and the blessing of Heaven. That this spot is no haven of languorous ease, no haunt of perfect peace and unclouded sunshine need not be said. The life of man upon earth is a warfare. There is here as everywhere the jar of human forces and the friction of human hearts, the work and the worry that fall to the lot of every child of Adam.

But now, that the year has drawn to a close, and you can take a calm retrospect; now, that the struggle is over and that the season of repose is at hand; now, that your hearts have regained their accustomed peace and your minds their wonted composure, who can say that he has not enjoyed

\* Sermon delivered Sunday, June 19, by REV. D. E. HUDSON, C. S. C.

the fullest liberty that was consistent with good order; that he was denied anything that was good for him to have, or refused anything that it was good for him to do? The discipline may have seemed strict—may still seem so—the restraints too many, the privileges too few, but who will say that he has not been benefited by it? Who does not feel in his heart that, had he submitted to it more unreservedly, his habit of self-control would be stronger, his character more marked, the prospects of future success and future happiness all the more bright? All true enjoyment, all solid fame in life is bought at the price of pain, and only he who has learned to deny himself can ever hope to rise above “the million-footed mob.” Believe me, a day will come when you will bless the spirit that curbed you, and the goad that sometimes made you groan.

When a mother has passed away, who so base as to remember her imperfections? The man, no matter how high his station or how great his fame, who would utter a reproach against the mother that bore him, for that single utterance would be regarded as the most despicable of mortals; and his heart would tell him that never again could it know peace. Not tears of blood would atone for such a monstrous crime. Only a kiss of forgiveness from the one who is no more could erase from his brow the stain of such ingratitude.

Let it not be said of you, young friends, that your lives are a reproach to your *Alma Mater*; that you are the ungrateful objects of her solicitude and love. The glory of a mother is her children; and her truest consolation is in their dutifulness and affection. *If you love Me*, says Our Blessed Lord, *keep My commandments*. Fidelity is the test of all affection. If you love your *Alma Mater* then, you will be true to her teachings; you will uphold her fair fame; you will be worthy to call her mother; you will be her consolation, as you are her joy and her crown.

Unselfish and everlasting, a mother's love asserts itself even at the moment of dissolution. In that dreadful hour, when the strongest spirit weakens and the stoutest heart grows faint, she thinks rather of those she loves and is to leave behind. There are words of counsel and benediction for each; and her last breath is a prayer for the welfare of those whose forms are fading from her mortal vision.

A few days more, and your *Alma Mater* will be wishing you all God-speed, and bestowing on many of you the last, longing, lingering look of tenderness and love. She will have words of admonition and counsel for you. There is much that she would desire to say, but farewells must always be brief. All may be summed up in that utterance of Our Divine Lord, in those most solemn words, so little heeded; in that command on the observance of which our destiny for all eternity depends. You know it well. It is the warning of the tempest; the admonition of the rising sun, and the refrain of the evening breeze; it is heard in the roar of the ocean and the whiz of the flashing meteor; it is the antiphon of the wavelets; the

monition of the swaying tree tops, and the lesson of the falling leaves. Ah! if we were only more heavenly-minded; if our hearts were not so closely wedded to things so infinitely beneath us; if only the tumult of the world could sometimes be stilled, we should hear betimes, each one of us, the multitudinous voices of Nature:

For voices there are of wondrous beauty,—  
Voices more sweet than the music of bells;  
And clearer the way is, and plainer our duty,  
The louder their harmony rises and swells!

Let me repeat the admonition of the rushing river, the warning of the sunset, the lesson of the leaves: “What doth it profit a man if he gain the whole world and suffer the loss of his own soul. . . . Seek ye, therefore, first the kingdom of God and His justice.”

As the Adorable Sacrifice continues, and the voice of the priest calls to you from the altar, *Sursum corda*—“Lift up your hearts to God,” pray that these words of Christ's Gospel may never fade from your memory, or cease to direct your lives. Pray for perseverance in well-doing, that, when death knocks at your door, you may be found ready and worthy to behold the Face of your Redeemer in the tabernacle of His rest.

“One thing I have asked of the Lord—this will I seek after: that I may dwell in the house of the Lord all the days of my life; that I may see the delight of the Lord, and may visit His temple. If I forget thee, O Jerusalem, let my right hand be forgotten; may my tongue cleave to my mouth if I do not remember thee, if I make not Jerusalem the beginning of my joy.”

#### Exercises by the Euglossians.

The elocutionary exercises preliminary to the 43d Annual Commencement of the University of Notre Dame were held in the College parlor on last Sunday evening. The audience was a select one. There was a large number of visitors present, and besides these there were a goodly number of representatives from among the students. The University Orchestra opened the entertainment by a masterly rendition of *Suppé's* “Forget Me Not.” Mr. D. C. Saviers, of the Class of '86, we were pleased to note, took part, and by his skilful flute-playing contributed in no small degree to the evening's enjoyment. Geo. O'Kane followed with a solo, in which he displayed to advantage his fine bass voice. Next came a personation, “The Fireman,” by F. J. Cobbs, of the Minims. The grace and earnestness of the youthful speaker, his gestures and voice, captivated the audience, and the rounds of applause which followed him to his seat testified to their appreciation. E. Berry in “A Legend,” did fairly well, exhibiting no mean elocutionary ability. He was followed by Mr. D. Orr, who in a well-rendered vocal solo was listened to with no small pleasure, as was evinced by the outburst of applause which followed the conclusion of his first effort before an audience. Thomas O'Regan, in the

recitation "Little Dave's Promise," sustained the high renown he has acquired in the elocutionary art. "The Day is Done" was the title of Willie McPhee's well-rendered recitation. *Tosti's* "Oh, Mamma," was sung by Mr. F. Jewett with good effect. Then followed a declamation in Spanish by Mr. Vincent Padilla. Although very few of the audience were acquainted with the tongue in which the declaimer spoke, nevertheless, the gracefulness of his gestures, and the earnestness of his style could not but be appreciated. Mr. D. A. Latshaw's rendition of a "Scene from Hamlet," was good, except that his articulation might have been somewhat more distinct. J. Keating rendered a piano solo from *Schulhoff* with good effect. He was followed by J. J. Kleiber in "Hagar in the Wilderness." His gestures were graceful, and articulation fairly good. Mr. C. Stubbs then recited, with all the elocutionary ability, for which he has attained no slight degree of college fame, "A Sublime Tragedy," namely the visit of a somewhat Quixotic old gentleman to hear the famous "Rubenstein." The hearty *encore* which followed its conclusion was the best evidence of the success of his effort. Next, A. McFarland sang "The Beautiful Maiden," by *Gounod*, in which, barring one slight "break," which, however, cannot be said to "count," by reason of extrinsic causes, he fully sustained his reputation as the possessor of a fine tenor voice.

Rev. President Walsh then arose and, in his usual beautiful diction, complimented the young gentlemen who had taken part in the evening's exercises, and expressed the pleasure he felt in introducing to them the Hon. M. H. Keeley, of Faribault, Minn., of the Class of '74, and one who had not only distinguished himself as an assiduous worker and model student while at Notre Dame, but who, moreover, had since made his mark in the great busy world outside.

Mr. Keeley, in rising to respond to this call, met with that enthusiastic greeting indicative of the cordial feeling always entertained by students for those who have at one time been with them. He said that he rejoiced to be once more among the students of Notre Dame, for it was in this spot he had spent the happiest days of his life; and while he could not but feel that the encomiums which the Rev. President had heaped upon him were too laudatory for his humble self, still he was bound to confess that he had made it the object of his life-work to prove himself worthy of the great institution in which he had been educated. With regard to the entertainment, he said that it was but a few days since he had attended the Commencement exercises of what he considered, and what was considered by others also, one of the foremost educational institutions of the West; but that, as regarded music, oratory, architecture, painting, and the other fine arts, he had to confess that what he had seen and heard here since his arrival, and particularly this evening, was far superior to anything he had witnessed at the institution above referred to. Mr. Keeley is an able speaker, and his remarks were greeted with a storm of well-deserved applause.

B.

### The Oratorical Contest.

On Monday evening, at half-past seven o'clock, the regular exercises of Commencement week were opened by the "Oratorical Contest," held in Washington Hall. Visitors had arrived by every train during the day, so that a very large and appreciative audience filled the hall. Rt. Rev. Bishop Dwenger, with Rev. President Walsh, occupied the post of honor, while members of the clergy from abroad could be seen among the audience. The "Contest" always forms one of the most interesting and attractive features of the Commencement programme, and we do not think we are wrong in saying that the one of Monday evening was one of the most entertaining thus far held. The contestants for the golden prize of Oratory and Eloquence were: Philip V.D. Brownson, '88, Detroit, Mich.; S. T. Murdock (Law), '87, Michigan City, Ind.; Thomas O'Regan, (Law), '89, St. Paul, Minn.; Charles J. Stubbs, '88, Galveston, Texas; and Donald A. Latshaw, '87, Kansas City, Mo. The Judges were, Hon. J. B. Stoll, Editor *Times*, South Bend; Hon. D. M. Shively, M. C., South Bend, and Hon. M. H. Keeley, '72, Faribault, Minn. The exercises were varied with excellent music by the University Orchestra, together with vocal and instrumental music, according to the programme in our local columns.

Each of the orators, on his appearance on the stage, was greeted with hearty applause by the students, and, at the same time, each production reflected credit upon its author, making the Contest one of the closest and most interesting possible. We regret very much that our limited space will permit of only the merest allusion to each of the orations, but we expect that a future number of our paper will present the orations entire. The following summary refers to the speakers in the order in which they appeared.

The first speaker of the evening was Mr. PHILIP V.D. BROWNSON, who took as his subject "The Christianizing of Britain." His effort displayed great depth of thought, penetrating study and research, expressed and developed in good literary style and execution. In his delivery a good voice and many of the graces of elocution combined to make the oration, as a whole, one of rare excellence. Starting from the principle that Religion is the great civilizer, showing how this was proved in the history of the great nations of antiquity, he made an eloquent application of the same to the Britain. He gave a masterly analysis of the life and work of the great apostles of these isles—St. Augustine and St. Columba. His effort was received with great applause.

MR. S. T. MURDOCK spoke on "The American Citizen." "Our widespread Republic is the hand-work of the American citizen, and will stand as a lasting monument to bear testimony to the strength and greatness of his character. And on the pages of its history he has written, in letters of gold, tales of his heroism, patriotism, generosity, justice, enterprise and true nobility of character. The enter-

prise and progress of the American citizen have become proverbial. His own energy supplies every deficiency and surmounts every obstacle. He is proud of his nation and those who have made it great; proud of the lesson of self-government that he has taught the world; proud of the traditions and deeds of his ancestors; and he looks with pride upon the freeborn children of this nation, into whose hands he will entrust this government, and to whom he will bequeath, as the noblest of heritages, the title of an American citizen." Mr. Murdock was frequently interrupted by applause, which marked the great appreciation of the audience.

MR. THOMAS O'REGAN spoke of "Abraham Lincoln," and paid an eloquent tribute to the career and memorable services of this great commanding figure in the history of our Republic. Starting from boyhood days, in concise but forcible and impressive language, he depicted the salient features in the life-work of this great man, especially the rare devotion and marked ability that characterized his leadership of the nation at the most trying period of its history. The peroration was an eloquent apostrophe: "Foot-prints, O glorious martyr! thou hast left on the sands of time: not the blood-stained marks of a conqueror, whose life has been a war against his fellow-men, nor the pernicious effects of the craft and deceit of the unscrupulous politician; none of these remain to mar the splendor, or disfigure the beauty of thy fame; but, instead, a cemented peace, and fallen discord; national glory and sectional oblivion; a New North and a New South; the development to an unparalleled degree of the seeds of liberty and equality planted by our Revolutionary forefathers; the emancipation of millions of God's creatures from servitude and ignorance—these are thy works, O Lincoln, and in these shalt thou live forever!" Mr. O'Regan displayed great command of language.

MR. CHARLES J. STUBBS selected as the subject of his Oration, "Heroism," a subject well calculated, in its development, to display to advantage, not only the literary ability of the speaker, but also the fine resources of oratory which he has so well at his command. "The noblest sentiments of man's soul find expression in true heroism. This is a virtue embracing all the loftiness of the mind and the tenderest feelings of the heart. It is not a mere idea, but a living reality. It is not confined to any trade, or rank, or fortune. It does not follow in the retinue of riches. It is free as the air, as unrestrained as April showers that gently fall from heaven and nourish alike the tender violet and the mighty oak. My purpose is not to enlarge upon these things, but to speak of the realities of life that demand labor—labor which finds reward in the recognition of merit." These thoughts were developed and eloquently applied to notable examples taken from military service, the sea and the popular walks of life. The Oration was well received, and fully merited the enthusiastic applause with which it was greeted.

MR. DONALD A. LATSHAW closed the Contest by his eloquent discourse on "John Henry Cardinal

Newman." The readers of the SCHOLASTIC will remember the excellent article on the same subject which Mr. Latshaw contributed a few weeks ago, and no doubt they have appreciated its high literary worth. The speaker, on this occasion, utilized the chief thoughts and expressions of his published article, and added such language as an oration would require, and which would show how true eloquence and literary excellence may be combined so as to reveal the finished orator. Mr. Latshaw displayed great eloquence in the grand tribute which he paid to this distinguished "Prince of the Church," and first of all living English writers. "Some French critic has declared that the style is the man. Of the best styles, this is true; inferior styles express the purpose, but conceal the man. Newman expresses the purpose by revealing the man. His is a style like rather the pure white light, than the lurid glowing or prismatic; although never prosaic, it could hardly be called brilliant, and there is always a careful avoidance of saying things witty or striking; it is lucid as any star, but not always as serene; there is often keen irony, and certain passion in it, too, against what he regards as the self-deception of his former associates at Oxford. There is, in all his writings, a wonderful balance—he never exaggerates—a certain tenderness in avoiding the harsh and violent. His descriptions are delicately vivid; sometimes flashing like a meteor, sometimes suggesting in a nebulous light. Over all, it is a style full of wistful sweetness—the sweetness of religious humility and ardor, which so yearns to move the heart and never fails to touch you with a perceptible thrill. Perhaps more than any other in the English language, Newman's style can be likened to a clear atmosphere, or a liquid stream which flows around you, presses gently on every side of you, and yet, like a steady current, carries you in one direction; the mind is borne along without being able to escape the drift of waters." He was frequently interrupted by applause, and long and enthusiastic cheers greeted the conclusion of his effort.

After a vocal selection the Contest ended, and the "Judges" retired to give their verdict, which will be made known to-day (Wednesday).

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#### Local Items.

- GOOD BYE!
- Did you get your "honor"?
- 'Rah! 'Rah! 'Rah! *Nostra Domina!*
- The society badges are gay and festive.
- Leave your orders at the office for next week's SCHOLASTIC.
- B. L.— is running the old stand these days, and doing a rushing business.
- The Sorin badges this year were the most tasteful and elegant that we have yet seen.
- Reports of the Regatta, Dress Parade, and other interesting occurrences will appear in our next.

—The Minims celebrated the feast of St. Aloysius by anticipation on Saturday by a grand picnic.

—We expect that our list of "Personals" in our next issue will be unusually large. But we shall find room for everybody.

—No reasonable mind will ever imagine that one who contemns authority is competent to legislate for the good of a society.

—The photographer has been kept busy during the past few days in taking pictures of the classes, societies, military companies, etc.

—The present number contains by far the longest list of premiums ever published here. This speaks well, not only for the increased prosperity and popularity of the Institution, but also for the diligence, application and talent of the student body.

—Sunday last was the 70th anniversary of Very Rev. Father Granger's birthday. The Minims, in a body, waited upon the Very Rev. Father at the Presbytery, and in a neat little address presented their congratulations and best wishes *ad multos annos!*

—A life-like portrait of the Hon. J. E. Fitzgerald—President of the National Land League—handsomely framed in gold and bronze, has been placed in the gallery of eminent American Catholics. The portrait is the gift of Mr. D. Hartigan of Lincoln, Nebraska.

—There will be another issue of the SCHOLASTIC on Wednesday next, 29th inst. It will contain a complete and detailed report of the Commencement exercises, especially of those proceedings of which, owing to our long list of premiums, no mention could be made in this issue.

—The examinations closed on Monday noon. In the afternoon, at half-past four o'clock, the distribution of Premiums took place in the Minim department before students and visitors assembled in St. Edward's Hall. The report of the examinations in all the departments was very satisfactory, as will be seen from the averages which will be published next week.

—The Minims' examination was held on Tuesday, Wednesday and Thursday. The board of examiners consisted of Very Rev. Father General, Rev. President Walsh, Rev. M. Mohun, Mr. T. Nealon, C. S. C., Brothers Leo, Gregory and Angelus. The examination was in every way a credit to the Minims, and, as the examiners said, showed that good work had been done during the year.

—In the final drill for the military medal in the Company "A," Hoynes' Light Guards; Privates Houck, Brownson and Meyers competed, and Private Meyers secured first place. In Company "B," the last contest was between Privates L. Chute, F. Chute and Fisher, Private Fisher winning the drill. In the Sorin Cadets the last competition was between Masters Koester, Mooney, L. Dempsey. Master Dempsey was awarded the medal. The awards gave general satisfaction.

—The number of old students celebrating Commencement with us is unusually large this year.

Among the first to arrive was Mr. M. H. Keeley '72, of Farihault, Minn. During the years that have intervened since his graduation, circumstances had deprived him of the pleasure of visiting his *Alma Mater*, and it was with no ordinary surprise and delight that he beheld the many wonderful improvements since made. He could realize how the great fire of '79 proved a blessing in disguise, inasmuch as the rebuilding was accomplished on such a scale of magnificence, and an opportunity afforded for introducing more practical and effective educational facilities. He and his amiable wife enjoyed a very pleasant visit.

—At the Oratorical Contest held on Monday evening, the exercises were conducted according to the following

PROGRAMME:

- Potpourri—"Il Trovatore" ..... Verdi  
University Orchestra.  
Oration—"The Christianizing of Britain" .....  
Philip V.D. Brownson  
Duet—"Summer Voices" ..... Abt  
William P. Devine, Mortimer O'Kane.  
Oration—"The American Citizen" .... Samuel T. Murdock  
Piano Solo—"Cascade" ..... Pauer  
Samuel Nussbaum.  
Oration—"Abraham Lincoln" ..... Thomas O'Regan  
"Good Night, Farewell" ..... (Kücken)  
University Orchestra.  
Oration—"Heroism" ..... Charles J. Stubbs  
Duet—"Learning, not Loving" ..... Marziale  
William P. Devine, Louis W. Orr.  
Oration—"John Henry, Cardinal Newman" D. A. Latshaw  
Male Quartette—"Legend on the Rhine" .....  
Tenors—A. McFarland, F. Jewett; Baritone—P.  
Paschel; Bass—G. O'Kane.

—Accessions to the Bishops' Memorial Hall, Notre Dame, Ind.:—Crozier used by Bishop McDonnell and Bishop Power, first Bishops of Ontario; mitre used by Most Rev. Archbishop Lynch during the Vatican Council; gold embroidered sandals used by Archbishop Lynch at the consecration of several Bishops and during the Vatican Council; life of Most Rev. John Lynch, Archbishop of Toronto, presented by Rev. Father McBride. Handsomely framed portrait of Rt. Rev. Bishop Barry, second incumbent of the See of Savannah; likeness of Rt. Rev. Bishop Gartland, first Bishop of Savannah, presented by Paul Wood. Jewelled mitre used by Most Rev. Archbishop Purcell, presented by M. L. —. Two autograph letters of Rt. Rev. Bishop de Cheverus, from Sister M. Gabriel. Chain and silver locket containing a lock of hair from the head of Most Rev. Archbishop McHale, late Metropolitan of Tuam, presented by Most Rev. Archbishop Lynch. Old Swiss mitre, quaintly embroidered with bullion and delicately-shaded silks, owned by Most Rev. Archbishop Henni; gold embroidered white silk sandals, used by Mgr. Henni, presented by Rev. Father Keogh for Bro. Philemon. Photographs of Rt. Rev. Mgr. Boff, Rt. Rev. Mgr. Doane, Rt. Rev. Mgr. de Concilio, Rt. Rev. Mgr. Preston, Rt. Rev. Mgr. Allen, Rt. Rev. Mgr. Seton, presented by Mr. E. Edgerly.

—A very pleasant feature of the Commencement exercises was the distribution of the "princes' Premiums in St. Edward's Hall. The elegance



of the hall and the handsome, happy Minims, all beautifully dressed, and each decorated with a Sorin badge, presented a most picturesque appearance. The parents and a number of visitors from abroad were present. Several of the Minims recited selections in which they showed marked talent as elocutionists. But "The Notre Dame of Forty-two," complimentary to Very Rev. Father General Sorin, by J. J. McIntosh was rendered with such eloquence and grace as to affect very sensibly those who heard him. The "princes" had the honor of receiving their Premiums from the hands of the beloved Founder, whose face wore an expression of more than ordinary joy and affection as he presented each of his little favorites with the well-merited rewards.

At the close of the distribution, Rev. President Walsh made a speech which certainly enhanced the value of the premiums. Among other things he said he knew how diligently they had attended to their studies, and the progress they had made in them, and that the premiums they had received were well merited; he said a great deal is expected of the Minims, more than of the other departments, and he knew they would be an honor to the house. Very Rev. Father General spoke next. Among many other beautiful remarks he said: "The Minims are not only cultured and elegant in their manners, they are equally proficient in their studies. I regret you were not all able to assist at their examination, as it was then you would see what our Minims can do." The Minims have done well from the first to the last day of the scholastic year, and not only Very Rev. Father General and Rev. President Walsh, but all who are connected with the students of St. Edward's Hall, say that they form a department of which the University may well feel proud.

### Premiums.

#### SENIOR DEPARTMENT.

Ashton, F.—3d Mention in 1st Geography.  
 Arado, L.—1st Mention in 3d Grammar.  
 Aubrey, W.—1st Mention in Practical Mechanics.  
 Akin, M.—3d Mention in 1st Arithmetic.  
 Akin, W.—3d Premium in Physics; 2d Mention in Natural Sciences; 2d Premium in Christian Doctrine.  
 Bolton, L.—Mention in Greek; 3d Mention in Physiology.  
 Brownson, P. V.D.—Premium in 2d Latin; Mention in 2d Greek.  
 Brown, C.—Mention in Elocution.  
 Burke, J.—1st Mention in 3d Grammar; 1st Premium in 2d Reading and Orthography; 1st Mention in 3d Arithmetic.  
 Burke, P.—1st Mention in 3d Latin; Mention in 5th Greek; 1st Mention in Surveying; 2d Premium in Literary Criticism; 1st Premium in 2d Chemistry; 1st Premium in 2d Physics.  
 Byrne, E.—3d Mention in 1st Grammar; 2d Mention in 1st Book-Keeping; 1st Mention in Arithmetic.  
 Baca, F.—2d Mention in Mineralogy; 2d Mention in Linear Drawing; 3d Mention in 3d Latin.  
 Barrett, D.—1st Premium in 5th Latin; Mention in Greek; Mention in Physics; 3d Mention in Natural Sciences.  
 Bernhart, F.—1st Mention in 2d Arithmetic; Mention in 2d Reading and Orthography; 3d Mention in 1st Geography.  
 Barnes, H.—2d Premium in 2d Arithmetic; 1st Mention

in 2d Grammar; 2d Premium in 1st Reading; 2d Mention in 1st Orthography.

Becerra, T.—2d Mention in Practical Mechanics.

Bush, C.—2d Mention in 1st Reading; 2d Mention in 1st Orthography; Mention in Drawing.

Burns, J.—1st Mention in Logic; Premium in 5th Greek; 2d Premium in 2d Geometry; 2d Premium in 2d Chemistry; 2d Mention in 2d Physics; 1st Premium in Christian Doctrine.

Cartier, W.—1st Mention in 1st Chemistry; Mention in Civil Engineering; Mention in Mechanics.

Cooper, A.—1st Mention in 1st Special German; 2d Mention in Phonography; 2d Premium in Mechanical Drawing; Mention in Elocution.

Craig, G.—2d Premium in Logic; Mention in 2d Latin; Premium in 2d Greek; 2d Mention in 2d Chemistry; 2d Mention in 2d Physics.

Cusack, J.—2d Mention in Physiology; 1st Mention in Linear Drawing; Mention in Elocution.

Combe, C.—Mention in Elocution.

Craft, S.—3d Premium in Physiology; 2d Premium in 2d Chemistry; 2d Mention in 2d Physics; 1st Mention in Botany; 3d Mention in Christian Doctrine.

Crowley, W.—4th Mention in 4th Algebra; 3d Premium in 1st Arithmetic; 3d Premium in Christian Doctrine.

Cassidy, M.—2d Premium in 1st Reading.

Cartier, G.—2d Premium in 1st Arithmetic; 1st Mention in Special Book-Keeping.

Coady, E.—2d Mention in Penmanship.

Duffin, C.—Mention in Elocution.

Duffield, A.—1st Premium in 1st Reading; 1st Mention in 1st Orthography.

Dwyer, D.—2d Mention in Moral Philosophy; 1st Mention in 2d Chemistry; 1st Mention in 2d Physics; 1st Premium in Geology; 2d Mention in Christian Doctrine.

Dreever, G.—Mention in Physics; Mention in Chemistry; 4th Premium in Natural Sciences.

Dorsey, S.—1st Mention in 1st Algebra; 1st Mention in Linear Drawing; Mention in Trigonometry.

Dore, M.—1st Premium in 2d Geometry; 2d Mention in 4th Algebra; 1st Mention in English Composition; Mention in Chemistry; 4th Premium in Christian Doctrine.

Eyanson, C.—2d Premium in Christian Doctrine; 2d Mention in 1st Orthography; 3d Premium in 1st Book-Keeping; 3d Premium in Arithmetic; 2d Premium in 2d Geometry; 1st Mention in Rhetoric; 1st Premium in Physics; 1st Premium in Chemistry; 4th Premium in Natural Sciences.

Ford, J.—4th Premium in Penmanship.

Finckh, A.—Premium in 3d Greek.

Gallardo, —.—1st Premium in 3d Piano.

Gordon, A.—1st Premium in 3d Violin.

Gibbs, A.—1st Mention in English History; 2d Mention in Rhetoric.

Griffin, T.—1st Mention in 4th Latin; 2d Mention in 2d Geometry; 1st Premium in Rhetoric.

Grever, L.—5th Premium in 1st Book-Keeping; 1st Mention in Type-Writing; 1st Premium in 3d Piano.

Hummer, S.—1st Premium in 1st Grammar; 1st Premium in 2d Book-Keeping; 1st Premium in 4th Algebra; 1st Premium in 1st Arithmetic; 3d Premium in Christian Doctrine.

Hagerty, C.—Premium in Calculus; 2d Premium in Surveying; 1st Mention in Mineralogy; 1st Premium in 2d Chemistry; 1st Premium in 2d Physics; 1st Mention in Zoölogy; 3d Premium in Christian Doctrine.

Houck, G.—Mention in 8th Latin; 3d Premium in English Literature; 1st Mention in 2d Chemistry; 1st Mention in 2d Physics; 1st Premium in Special Book-Keeping.

Jordan, T.—2d Premium in 1st Book-Keeping; 2d Premium in Arithmetic; 1st Premium in 3d Algebra; 1st Mention in Penmanship.

Jewett, F.—Mention in Microscopy.

Lyons, J.—1st Mention in 1st Arithmetic.

Leonard, A.—1st Premium in 2d Arithmetic; 1st Mention in Type-Writing; Premium in Architectural Drawing; Mention in Christian Doctrine; Mention in Phonography.

Larkin, A.—1st Premium in 8th Latin; 2d Premium in 2d Algebra; 2d Mention in English Literature; 2d Mention in Practical Mechanics.

Luhn, W.—Mention in Physics; Mention in Chemistry; 1st Mention in Christian Doctrine.

Kreutzer, F.—1st Premium in 1st Geography; 2d Premium in 1st United States History; 4th Premium in 1st Book Keeping; 3d Premium in Arithmetic; Mention in Elocution; 4th Premium in Christian Doctrine.

Kleiber, J.—Premium in Moral Philosophy; Mention in 1st Latin; 1st Premium in Elocution.

Kingsworth, G.—2d Mention in 2d Arithmetic; 1st Premium in 3d Grammar; 3d Premium in 2d Book-Keeping; 3d Premium in 3d Piano.

Kramer, F.—2d Mention in 2d Arithmetic; 2d Premium in 3d Grammar; 1st Mention in 4th German.

Ley, Jno.—2d Mention in 1st Orthography; 2d Premium in Figure Drawing; Mention in Practical Mechanics.

Langan, J.—2d Mention in 2d Geometry; 1st Mention in Modern History; 1st Premium for Corner.

Martineau, P.—Mention in French.

Moffatt, W.—2d Premium in 1st Grammar; 1st Mention in Arithmetic; 2d Premium in 3d Algebra; 3d Mention in Christian Doctrine.

Mulkern, M.—2d Mention in Logic; 1st Mention in Mineralogy; 2d Premium in 2d Chemistry; 1st Mention in 2d Physics; 2d Premium in Geology; 2d Premium in Linear Drawing; 1st Premium in Elocution.

Morrisson, V.—1st Mention in 3d Latin; 2d Mention in Surveying; 1st Mention in 2d Chemistry; 2d Premium in 2d Physics; 2d Premium in 1st Violin.

McNamara, W.—3d Mention in 1st Grammar; 2d Mention in Penmanship; 2d Premium in Special Book-Keeping; 1st Premium in Christian Doctrine; Mention in Phonography.

McNamara, W. J.—2d Premium in 2d Grammar; 5th Premium in 2d Book-Keeping; 1st Mention in Type Writing; 2d Premium in Penmanship.

McKeon,—1st Premium in 1st Orthography; 3d Mention in Phonography; 2d Premium in 1st Arithmetic.

McDermott, J.—3d Premium in 6th Latin; 1st Premium in Trigonometry; 1st Mention in 1st Geometry; 2d Premium in 2d Algebra; 1st Premium in 3d Special German; 2d Premium in 3d Piano; 3d Premium in Christian Doct.

McDermott, T.—2d Premium in 5th Latin; 2d Mention in 2d Algebra; 1st Mention in 2d Geometry; 1st Premium in Modern History; 2d Premium in English History; 2d Premium in Christian Doctrine.

Major, A.—Mention in Elocution.

Marx, D.—Mention in Elocution.

Meagher, J.—2d Mention in Trigonometry; 2d Mention in Physiology; 1st Mention in Zoölogy; 2d Mention in Geology.

Myers, G.—1st Mention in Trigonometry; 1st Premium in 2d German; 3d Premium in Type-Writing; 2d Premium in Linear Drawing; 1st Mention in Phonography.

McNally, J.—3d Premium in 2d Grammar; 1st Premium in 1st Orthography; 1st Mention in 1st Geography; 1st Mention in 1st United States History; Mention in Elocution.

Noonan, T.—1st Mention in 1st Grammar.

Neill, C.—1st Premium in 4th Latin; Premium in 6th Greek; 1st Premium in Surveying; 1st Premium in 1st Algebra; 1st Premium in Literary Criticism.

Nicholl, Andrew—3d Premium in 3d Piano.

Nicholl, Alfred—2d Mention in 1st Geography.

O'Rourke, W.—2d Mention in 2d Algebra; 2d Mention in Physiology.

O'Regan, T.—2d Premium in 6th Latin; 2d Premium in 4th German; 2d Premium in Rhetoric; 1st Premium in Elocution; 3d Premium in Penmanship.

O'Kane, G.—4th Premium in Natural Sciences; Mention in Elocution.

O'Malley, J.—2d Premium in 1st Orthography; Mention in Physics; Mention in Chemistry.

Orr, L.—Premium for Improvement in Vocal Music.

O'Donnell, J.—2d Mention in 2d Chemistry; 2d Mention in 2d Physics.

Padilea, V.—1st Premium in 1st Geography; 1st Premium in 1st United States History; 1st Premium in 1st Book-Keeping; 4th Premium in Arithmetic; 1st Premium in 1st Orthography; 2d Premium in 2d Piano; 1st Premium in Elocution.

Prudhomme, P.—1st Mention in Linear Drawing.

Prudhomme, E.—1st Mention in 4th Algebra; 2d Premium for Cornet.

Paschel, P.—1st Premium in Trigonometry; 2d Premium in 2d Algebra; 1st Premium in Type-Writing; 1st Premium in Phonography.

Poole, T.—2d Premium in 1st Arithmetic.

Prichard, F.—2d Mention in 5th Latin; 2d Mention in 1st Geometry; 1st Mention in 1st Algebra; 1st Mention in Linear Drawing.

Pender, T.—2d Premium in 2d Arithmetic; 1st Mention in 2d Grammar; 1st Mention in 1st United States History.

Porter, E.—1st Mention in French; 2d Premium in Linear Drawing.

Quigley, R.—1st Mention in 1st Reading; 3d Mention in 1st Orthography.

Quill, D.—3d Mention in 1st Orthography; 1st Premium in Penmanship.

Reinberger, C.—3d Mention in Logic.

Rohin, B.—2d Mention in 3d Arithmetic.

Rothert, H.—1st Premium in Logic; 1st Premium in 1st Chemistry; Premium in Civil Engineering.

Rodriguez, F.—2d Mention in 1st Grammar; 1st Mention in 2d Book-Keeping; 3d Premium in 3d Piano.

Rudd, J.—2d Premium in 1st Geography; Mention in Elocution.

Rudd, A.—3d Premium in 2d Book-Keeping; 1st Premium in 2d Telegraphy.

Ryan, E.—2d Mention in Practical Mechanics; 4th Mention in Christian Doctrine.

Suing, F.—1st Mention in 1st Reading; 3d Premium in 1st Geography; 1st Premium in Penmanship.

Sullivan, W.—1st Premium in 1st Grammar; 1st Premium in 1st Geography; 1st Premium in 1st United States History; 5th Premium in 1st Book-Keeping; 1st Mention in Arithmetic; 2d Premium in Penmanship.

Sullivan, O.—3d Premium in 1st Book-Keeping; 1st Premium in Arithmetic; 2d Premium in 1st Algebra.

Shields, C.—3d Mention in 6th Latin; 1st Premium in 2d Geometry; 2d Premium in English Composition.

Stubbs, C.—Mention in 3d Greek; 2d Mention in 2d Chemistry.

Smith, F.—1st Mention in 1st Book-Keeping; Mention in Elocution.

Triplett, J.—1st Premium in Linear Drawing; 2d Mention in Christian Doctrine.

Velasco, R.—1st Premium in 3d Piano; 1st Mention in Penmanship.

Wilson, J.—2d Premium in 3d Arithmetic; 2d Mention in 3d Grammar; 1st Mention in 1st Reading; 2d Mention in 1st United States History.

White, Wm.—3d Premium in 2d Grammar; 1st Premium in 1st Geography; 2d Premium in 1st United States History; 2d Premium in 3d Piano; 1st Premium in 1st Arithmetic; 4th Mention in Christian Doctrine.

Weber, F.—2d Mention in 1st Arithmetic.

Wagoner, J.—1st Mention in Moral Philosophy; Premium in 1st Latin.

Waixel, I.—2d Premium in 2d Grammar; 2d Premium in 3d Piano; 1st Mention in 1st Arithmetic.

West, C.—1st Premium in 1st Geometry; 1st Premium in Ancient History; Premium in French.

#### JUNIOR DEPARTMENT.

Adlesperger, A.—1st Premium in 2d Geometry; 2d Mention in Ancient History; 3d Premium in Elocution; 1st Mention in Phonography.

Austin, W.—1st Premium in Elementary Chemistry; 2d Premium in Natural Sciences; 1st Premium in Elocution.

Adams, E.—1st Mention in 1st Book-Keeping; 2d Premium in 2d Geometry; 2d Mention in English Composition; 3d Premium in Botany; Mention in Cellular Biology.

Anderson, R.—2d Mention in 2d Reading; 1st Mention in 2d Orthography; 3d Mention in 2d Arithmetic; 4th Mention in 2d Grammar.

Bronson, R.—2d Mention in 2d Grammar; 4th Premium in 2d Book-Keeping; 3d Mention in 1st Reading; 2d Premium in 3d German; 3d Premium in 3d Piano.

Bronson, H.—1st Premium in 2d Arithmetic; 2d Pre-

mium in 2d Grammar; 1st Mention in 1st Reading; 2d Premium in 4th German; 3d Premium in 3d Piano; Mention in Elocution.

Blessington, E.—1st Mention in 1st Book-Keeping; 1st Premium in 4th German; 2d Premium in Phonography.

Bodley, E.—3d Mention in 1st Grammar; 4th Mention in Elementary Chemistry; 3d Mention in 1st Arithmetic.

Badger, C.—4th Premium in 2d Arithmetic.

Bunker, J.—4th Premium in 1st Book-Keeping; 2d Premium in Arithmetic; 1st Mention in 1st Geography; 2d Premium in Elocution; 1st Mention in 1st Orthography, 1st Division; 1st Mention in Phonography; 2d Mention in Practical Mechanics.

Bull, J.—2d Premium in 1st Reading.

Boland, W.—1st Mention in 2d Catechism; 3d Premium in 2d Book-Keeping; 2d Premium in 1st Arithmetic; 2d Mention in 1st United States History; 3d Mention in 1st Geography; 3d Premium in Elocution.

Benner, F.—2d Mention in 4th Christian Doctrine.

Boland, H.—2d Premium in 1st Arithmetic; 1st Premium in French; 1st Premium in 1st Grammar; 3d Mention in 4th Algebra; Mention in 2d Penmanship.

Burns, E.—4th Premium in 2d Arithmetic; 4th Premium in 2d Grammar, 2d Division.

Black, J.—1st Mention in 3d Reading; Mention in 2d Penmanship; 3d Mention in Christian Doctrine.

Berry, E.—2d Premium in 2d Book-Keeping; Mention in Physics; Mention in Chemistry; 1st Mention in Natural Sciences; 1st Premium in Elocution.

Bruce, G.—3d Premium in 2d Piano.

Brannick, E.—3d Mention in 1st Geography.

Baca, F.—1st Premium in 1st Catechism; 1st Premium in Physics; 5th Premium in Natural Sciences; 5th Premium in Penmanship.

Campbell, S.—1st Mention in 2d Grammar; 2d Mention in 1st Arithmetic; 3d Mention in Elementary Chemistry.

Campbell, E.—1st Mention in 2d Arithmetic; Mention in 1st Penmanship; 3d Mention in 1st Geography; 2d Mention in 1st United States History.

Clarke, J.—3d Premium in 2d Book-Keeping; 3d Premium in United States History and 1st Geography.

Carney, F.—3d Premium in 2d Arithmetic; 1st Premium in 2d Geography; 2d Premium in 2d United States History; 1st Mention in 1st Grammar; 2d Mention in 1st Reading; 3d Premium in 1st Catechism.

Cavanagh, C.—3d Premium in Arithmetic; 2d Premium in 3d Algebra; 1st Mention in Rhetoric; 1st Premium in 6th Latin; 2d Premium in Christian Doctrine.

Clifford, W. S.—5th Premium in Book-Keeping; 2d Premium in 1st Arithmetic; 1st Premium in 1st Reading; 1st Premium in United States History; 1st Premium in English Composition; 2d Premium in Type-Writing; 1st Premium in 1st Orthography, 1st Division; 1st Premium in Penmanship; 1st Premium in Christian Doctrine.

Clarke, B.—2d Mention in Penmanship; 3d Mention in 1st Orthography; 4th Mention in Elocution.

Chute, L.—Premium in 1st Piano; 3d Premium in Christian Doctrine; Premium in Greek.

Chute, F.—3d Premium in 2d Arithmetic; 1st Premium in 3d Catechism.

Curtis, W.—Mention in 1st Penmanship.

Casey, J.—Mention in Elocution; 1st Mention in Penmanship; 4th Mention in Piano.

Cooke, G.—4th Premium in 1st Book-Keeping; 4th Premium in Arithmetic; 1st Premium in 3d Algebra; 1st Premium in 1st Orthography; 1st Mention in 1st Penmanship; 3d Premium in Christian Doctrine.

Cooke, J.—1st Premium in 3d Catechism; Mention in 1st Penmanship.

Ciaroschi, S.—2d Mention in 2d Orthography; 5th Premium in Penmanship.

Coman, H.—1st Mention in 1st United States History; 3d Premium in 1st Geography.

Cooney, J.—2d Mention in 2d Arithmetic; 1st Mention in 3d Orthography; 3d Mention in Penmanship.

Coad, F.—2d Mention in 2d Catechism; Mention in Penmanship; 3d Mention in 1st Geography.

Cobbs, F.—1st Premium in Elocution; 1st Premium in 2d German.

Duffield, F.—1st Premium in 2d Arithmetic, 2d Division; 2d Premium in 3d Grammar; 2d Mention in 3d Catechism;

2d Premium in 2d Reading; 2d Premium in 2d Orthography; 2d Premium in 2d Geography.

Denning, L.—4th Premium in 2d Book-Keeping; 2d Premium in 1st Arithmetic; 1st Mention in 1st Orthography, 1st Division.

Devine, W.—3d Premium in 1st Catechism; Mention in Elocution; 2d Mention in 1st Orthography, 1st Division.

Doss, E.—1st Mention in 2d Geography; 4th Premium in 2d United States History; 3d Mention in 1st Reading; 3d Premium in 4th Piano.

Draper, D.—2d Premium in 4th Arithmetic.

Deimpsey, J.—2d Premium in 1st Arithmetic; 4th Premium in Penmanship.

Dunford, F.—3d Mention in 2d Arithmetic, 2d Division; 2d Mention in 3d Grammar; 1st Premium in 1st Reading; Mention in Elocution.

Darragh, T.—2d Premium in 2d Catechism; 3d Premium in 1st Reading; 1st Premium in 1st United States History; 2d Premium in 1st Geography.

Ewing, E.—1st Premium in Mineralogy; 2d Premium in 2d Chemistry; 2d Premium in 2d Physics; 1st Mention in Geology; 2d Premium in 3d Latin; 2d Premium in Christian Doctrine.

Fitzharris, S.—2d Mention in French; 1st Premium in Mechanical Drawing; 3d Premium in Practical Mechanics.

Falter, M.—1st Premium in 1st Geometry; 1st Premium in Modern History; 1st Premium in English Literature; 1st Premium in Zoölogy; 1st Premium in 1st Violin; 2d Premium in 4th Latin.

Figge, H.—2d Premium in 3d Reading; 2d Premium in 3d Orthography.

Flood, T.—2d Premium in Physiology; 1st Mention in Rhetoric; 2d Premium in Botany; 2d Premium in Zoölogy; Premium in Cellular Biology.

Fisher, J.—1st Mention in Trigonometry; 2d Mention in English Literature; 3d Premium in 2d Piano; 3d Premium in Elocution; 1st Mention in Practical Mechanics.

Flynn, F.—1st Mention in 2d Arithmetic; 2d Premium in 3d Catechism; 2d Mention in 1st Geography.

Freeman, G.—4th Premium in 2d Geography; 4th Premium in 2d United States History.

Gallarneau, A.—3d Premium in 3d Grammar; 2d Premium in 3d Catechism; 1st Mention in 1st Reading; 2d Mention in United States History; 3d Premium in 1st Geography; 3d Premium in 1st Orthography, 1st Division.

Goebel, T.—1st Premium in Physiology; 1st Premium in English History; 2d Premium in English Literature; 1st Premium in Botany; 1st Premium in 3d Latin; 1st Premium in Christian Doctrine.

Garber, F.—1st Mention in 2d Reading; 2d Mention in 2d Orthography.

Glenn, E.—2d Mention in 3d Arithmetic; 1st Premium in 3d Grammar; 1st Mention in 3d Catechism; 3d Premium in 2d Reading; 2d Mention in 2d Orthography; 2d Mention in 2d United States History.

Girten, M.—4th Mention in 2d Geography; 3d Premium in 2d United States History; 2d Premium in 1st Reading; Premium in 1st German; 3d Premium in 1st Orthography, 1st Division.

Hoffman, L.—3d Mention in 3d Arithmetic; 4th Premium in 4th Grammar.

Houlihan, P.—3d Premium in 2d Arithmetic, 2d Division; 1st Premium in 3d Christian Doctrine; 1st Mention in 1st Reading; 1st Premium in 1st Orthography, 2d Division.

Hart, J.—2d Premium in 1st Arithmetic; Mention in Mechanical Drawing; Mention in Penmanship; 2d Mention in Practical Mechanics.

Hake, T.—2d Mention in 1st Grammar; 1st Mention in 1st Reading; 1st Premium in 1st Catechism; Mention in Elocution.

Hake, A.—3d Premium in 1st Orthography, 1st Division.

Henry, J.—2d Premium in 2d Book-Keeping; 4th Premium in 1st Arithmetic; 1st Mention in 3d German; Mention in Elocution.

Hannin, E.—3d Premium in Arithmetic; 1st Mention in 3d Algebra.

Daniels, A.—2d Mention in 2d Penmanship; 2d Mention in Geography; 3d Mention in 3d Arithmetic.

Hayes, J.—1st Mention in 1st Book-Keeping; 2d Premium in Arithmetic; 1st Premium in 1st Reading; 1st Premium in English Composition; 2d Premium in Phys-

ics; 2d Premium in Chemistry; 1st Premium in Natural Sciences; 2d Premium in 1st Orthography.

Hampton, J.—1st Mention in 4th Grammar; 3d Premium in 2d Orthography; 2d Mention in 2d Geography; 1st Premium in 4th Arithmetic.

Hoye, A.—2d Mention in 1st Arithmetic.

Higgins, H.—3d Premium in 1st Arithmetic; Mention in 2d Penmanship.

Hustis, G.—3d Premium in 3d Arithmetic.

Hibbard, G.—2d Premium in 4th Arithmetic.

Inks, B.—2d Mention in 4th Grammar.

Jewett, H.—1st Mention in 1st Arithmetic; 3d Premium in 1st Grammar; 1st Premium in Chemistry; Mention in Special German.

Joyce, A.—1st Mention in 2d Grammar; 3d Mention in 1st Arithmetic; 2d Mention in 2d Christian Doctrine.

Jacobs, M.—2d Premium in 2d German.

Julian, W.—2d Mention in 3d Catechism; 2d Premium in 1st Reading; 3d Premium for 4th Piano; Mention in Elocution; 2d Mention in 1st Orthography, 2d Division.

Johns, T.—3d Mention in 3d Reading.

Konzen, F.—2d Premium in 1st Reading; 2d Mention in 1st Orthography; 2d Premium in United States History; 1st Mention in 1st Geography.

Konzen, W.—5th Premium in 1st Book-Keeping; 2d Premium in Arithmetic; 2d Premium in 1st Orthography; 3d mention in 2d German; 2d Premium in 3d Piano.

Kern, W.—3d Mention in 3d Arithmetic; 3d Mention in 4th Grammar.

Kellner, F.—1st Mention in 4th German; 1st Mention in 3d Special German; 3d Mention in 2d Orthography.

Kutsche, A.—1st Mention in 2d Arithmetic, 2d Division; 2d Premium in 4th Grammar; 1st Premium in 3d Reading; 1st Premium in 3d Orthography; 3d Premium in 4th Piano.

Keating, J.—1st Mention in 2d Geometry; 2d Premium in 8th Latin; 1st Mention in 3d Algebra; 1st Mention in Figure Drawing; Premium in 1st Piano.

King, J.—2d Mention in 1st Arithmetic; Mention in Special German; 4th Mention in 2d Book-Keeping; Mention in Penmanship.

Landenwich, G.—2d Mention in 2d Arithmetic; 2d Premium in United States History; 3d Premium in 1st Geography; Mention in 1st Penmanship.

Long, F.—1st Premium in Trigonometry; 2d Mention in 1st Algebra; 1st Premium in Physiology; 2d Premium in Ancient History; 1st Premium in 1st Special German; Premium in Microscopy.

Lane, H.—2d Mention in 2d Grammar, 2d Division; 2d Premium in 2d Book-Keeping; 1st Mention in 1st Arithmetic; 3d Premium in 1st Reading; 1st Premium in United States History; 1st Premium in Geography; 3d Mention in 1st Orthography, 1st Division.

McKendry, D.—5th Premium in 1st Book-Keeping; 3d Premium in English Composition; 2d Premium in Physics; 2d Premium in Chemistry; 2d Mention in 6th Latin; 3d Premium in Penmanship.

Morrison, W.—2d Premium in 1st Geometry; 3d Premium in Physiology; 1st Mention in Zoölogy; 1st Premium in Figure Drawing; 2d Premium in 5th Latin; 5th Premium in Christian Doctrine.

Meehan, A.—2d Premium in Christian Doctrine, Public Course; 3d Premium in Practical Mechanics.

Mitchell, C.—1st Mention in 4th Grammar; 2d Mention in 2d Orthography; 3d Premium in 1st United States History.

McGuire, A.—3d Mention in 4th Grammar; 1st Mention in 4th Catechism; 1st Premium in 4th Piano.

McCambridge, J.—3d Premium in 4th Grammar; 1st Premium in 4th Catechism; 2d Premium in 1st Reading; 3d Premium in 1st Orthography, 2d Division.

McCabe, J.—1st Mention in Telegraphy.

Mallay, H.—2d Premium in 2d Reading; 1st Mention in 2d Orthography.

Monarch, L.—3d Premium in 2d Book-Keeping; 3d Premium in 1st Reading; 3d Premium in 3d Piano; Mention in Elocution; 1st Mention in 1st Orthography, 2d Division; Mention in Christian Doctrine.

McKenzie, W.—4th Premium in 1st Arithmetic; 2d Premium in 1st Reading; 2d Premium in Elocution.

McCart, M.—4th Premium in 2d Arithmetic; 3d Men-

tion in 2d Grammar, 2d Division; 1st Mention in 1st Reading; 2d Premium in 1st Geography.

Mathewson, E.—1st Premium in 1st Arithmetic; 2d Premium in Practical Mechanics.

McCormick, J.—3d Mention in 2d Grammar; 2d Mention in 1st Orthography, 1st Division; Mention in Penmanship.

McCormick, W.—4th Premium in 3d Arithmetic; 3d Mention in 3d Grammar; 2d Mention in 2d Orthography; 3d Premium in 2d Geography; 1st Premium in 2d United States History.

McGurk, J.—1st Premium in 2d Algebra; Mention in Elocution; Mention in Christian Doctrine; 3d Premium in Phonography.

McIntosh, J.—Mention in Elocution; 4th Mention in 1st Arithmetic; 5th Premium in Penmanship; 4th Mention in Elementary Chemistry.

Macatee, L.—2d Premium in 2d Arithmetic, 2d Division; 1st Mention in 2d Catechism; 3d Premium in 1st Orthography.

McPhee, W.—1st Premium in 1st Algebra; 1st Mention in Physiology; 1st Mention in Ancient History; 2d Mention in Rhetoric; 2d Mention in Zoölogy; 1st Premium in Elocution; 2d Mention in Cellular Biology; 6th Premium in Christian Doctrine.

Mulbuger, H.—2d Premium in 1st Grammar; 2d Mention in German; 2d Premium in Mechanical Drawing; 2d Premium in Practical Mechanics.

Moncada, J.—6th Premium in Penmanship.

McNulty, J.—1st Mention in 2d Christian Doctrine; 2d Mention in 1st Reading; 4th Mention in Penmanship.

Nations, R.—1st Mention in 2d Grammar, 2d Division; 2d Mention in 3d Catechism; 3d Mention in 3d Algebra; Premium in French; 1st mention in 5th Latin; 4th Mention in 1st Orthography, 2d Division.

Noud, T.—Mention in 2d Penmanship; 4th Mention in 2d Arithmetic; 3d Mention in 4th German.

Nussbaum, S.—2d Premium in Modern History; 2d Premium in English Literature; Premium in 1st Piano; Mention in Physics; Mention in Chemistry; 3d Premium in Natural Sciences; Mention in Phonography.

O'Connor, J.—1st Mention in 3d Grammar; 3d Mention in Penmanship; 4th Mention in 2d Reading.

Ormond, J.—2d Mention in 3d Reading; 1st Mention in 3d Orthography; 4th mention in 2d Arithmetic.

O'Brien, W.—2d Mention in Arithmetic; 1st Mention in 1st Grammar; 1st Premium in 1st Catechism; 1st Mention in United States History; 3d Mention in 1st Geography; 1st Premium in 4th Piano; Mention in Elocution.

O'Kane, M.—2d Mention in 2d Geometry; 3d Premium in Zoölogy; 1st Premium for 2d Piano; 5th Premium in Christian Doctrine Public Course.

O'Kane, B.—2d Premium in 2d Arithmetic; 1st Mention in 2d Grammar; 3d Premium in 2d Catechism; 1st Premium in 1st Reading; 3d Mention in 1st Orthography; 2d Premium in 3d Piano; 4th Premium in Elocution.

O'Shea, J.—1st Premium in 2d Grammar, 2d Division; 2d Premium in 3d Catechism; 3d Mention in 1st Orthography, 1st Division.

O'Hearn, P.—1st Mention in 3d Arithmetic; 2d Premium in 2d Reading; 1st Premium in 2d Orthography; 1st Premium in 2d Geography; 2d Premium in 2d United States History.

Pfau, J.—4th Premium in 2d Book-Keeping; 1st Mention in 2d German; 1st Premium for Violin; Mention in 1st Penmanship.

Paquette, C.—3d Premium in 2d Book-Keeping; 3d Premium in 1st Arithmetic; 1st Premium in 1st Grammar; 2d Premium in 1st Catechism; 2d Premium in 4th Algebra; 4th Premium in Phonography.

Preston, L.—2d Mention in Arithmetic; 3d Premium in 4th Algebra; 2d Mention in 3d Special German; 1st Premium in 1st Guitar; 3d Premium in Elocution.

Quealy, J.—3d Premium in 4th Christian Doctrine; 4th Mention in 1st Orthography, 2d Division.

Redlich, A.—2d Premium in Special German; 5th Premium in Natural Sciences; 2d Mention in 1st Penmanship; 1st Mention in Practical Mechanics.

Ramsey, C.—1st Mention in 3d Arithmetic; 2d Mention in 3d Grammar; 3d Mention in 2d Geography; 1st Mention in 2d United States History.

Riedinger, L.—2d Mention in 4th Grammar; 2d Premium in 4th Catechism; 3d Premium in United States History.

Rea, W.—1st Premium in 2d Reading; 3d Premium in 2d Orthography; 3d Mention in 1st Geography.

Sweet, P.—1st Premium in 2d Grammar; 1st Premium in 2d Christian Doctrine.

Steele, C.—2d Premium in 3d Reading; 2d Mention in 3d Orthography.

Stephens, D.—1st Premium in 1st Arithmetic; 3d Premium in 1st Reading; Mention in Elocution.

Stephens, B.—1st Mention in 2d Grammar; 4th Premium in 2d Book-Keeping; 2d Premium in 1st Arithmetic; 3d Mention in 1st Reading; 2d Premium in United States History; 1st Mention in 1st Geography; 2d Mention in 1st Penmanship.

Smith, F.—3d Premium in United States History; 2d Mention in 1st Geography; 2d Mention in 2d German.

Smith, M.—1st Mention in 1st Arithmetic; 3d Premium in 1st Catechism; 1st Premium in 2d German.

Schloss, A.—3d Premium in 2d Arithmetic.

Sullivan, R.—2d Premium in 3d Arithmetic; 1st Mention in 3d Catechism; 3d Mention in 1st Reading; 3d Premium in 1st Orthography; 3d Mention in 1st Geography.

Taliaferro, F.—2d Mention in 2d Reading; 3d Mention in Telegraphy; 4th Mention in Penmanship.

Tarrant, G.—3d Premium in Penmanship.

Tivnen, B.—5th Premium in Penmanship; 1st Premium in 2d Grammar, 2d Division; 2d Premium in 3d Christian Doctrine; 3d Mention in 2d Book-Keeping; 3d Premium in 1st Arithmetic; 3d Premium in 1st Reading; 2d Mention in United States History; 3d Premium in 1st Geography; Premium in 1st Piano; 3d Premium in 1st Orthography, 1st Division.

Tedeus, G.—2d Mention in 1st United States History; 1st Mention in Phonography.

Vhay, H.—2d Premium in 4th German; Mention in Elocution; Premium in Christian Doctrine; 3d Mention in Trigonometry.

Warner, J.—2d Premium in Penmanship; 2d Mention in Practical Mechanics.

Wilbanks, T.—4th Premium in 2d Arithmetic; 3d Premium in 2d Reading; 3d Premium in 2d Orthography; 2d Mention in 1st Grammar; 1st Mention in United States History and 1st Geography.

White, L.—2d Mention in 3d Algebra; 1st Premium in 2d Guitar; Mention in Physics; Mention in Chemistry.

White, H.—2d Premium in 1st Grammar.

Wagoner, P.—1st Mention in English Literature; Mention in 6th Greek; 3d Mention in 4th Latin.

Walker, H.—3d Mention in 3d Arithmetic; 1st Mention in 4th Grammar; 1st Mention in 4th Catechism; 1st Mention in 2d United States History; 1st Premium in 2d Violin.

Welch, W.—3d Mention in 2d Geometry; 1st Mention in 2d Algebra; Mention in Physics; Premium in Christian Doctrine; 3d Mention in Practical Mechanics.

Walsh, W.—3d Premium in 2d Grammar; 3d Premium in 2d Christian Doctrine.

Weldon, R.—4th Mention in 2d United States History; 2d Mention in 1st Reading.

Wageman, H.—2d Premium in 2d Grammar, 2d Division; 1st Mention in 3d Christian Doctrine; 2d Premium in 2d Book-Keeping; 4th Premium in 1st Arithmetic; 1st Premium in Phonography.

Wilken, F.—3d Mention in 2d Book-Keeping; 4th Mention in Penmanship; 3d Mention in 2d Grammar.

Weimer, E.—1st Premium in 1st Telegraphy; Mention in 2d German; 2d Mention in Phonography.

Wile, F.—1st Premium in 3d Arithmetic; 1st Premium in 4th Grammar; 1st Premium in 1st Reading; 2d Premium in 1st United States History; 1st Premium in Type-Writing; 1st Premium in Phonography; 2d Premium in 1st Orthography, 1st Division.

#### MINIM DEPARTMENT.

Ackerman, W.—6th Premium in Penmanship; 2d Mention in 5th Reading.

Boetcher, C.—1st Premium in 2d Arithmetic; 4th Premium in 2d Grammar; 7th Premium in 2d Geography; 1st Mention in Reading.

Bloomhuff, F.—3d Premium in Penmanship; 7th Premium in 3d Arithmetic; 1st Mention in 3d Orthography.

Blumenthal, M.—5th Premium in 2d Arithmetic; 4th Premium in Penmanship; 6th Premium in 2d Orthography; 2d Premium in 3d German.

Boyd, R.—1st Premium in 1st Arithmetic; 6th Premium in 1st Reading; 4th Premium in 1st Grammar; Premium in Elocution; 1st Mention in Penmanship.

Black L.—1st Premium in 2d Reading; 3d Premium in 2d Arithmetic; 6th Premium in 2d Grammar; Prize in Elocution.

Backrack, A.—4th Premium in 2d Grammar; 6th Premium in 2d Arithmetic; 5th Premium in Penmanship.

Backrack, H.—6th Premium in 5th Arithmetic; 7th Premium in Penmanship; 1st Mention in 4th Orthography.

Backrack, S.—5th Premium in 4th Orthography; 4th Premium in 4th Reading; Premium for Piano; 2d Mention in 4th German.

Crotty, F.—1st Premium in 1st Reading; 1st Premium in 1st Penmanship; 3d Premium in 1st Grammar; 2d Premium in 1st Geography; 1st Mention in German; Premium in Elocution.

Clendenin, R.—5th Premium in 2d Arithmetic; 6th Premium in 3d Orthography; 6th Premium in 2d Reading.

Cooke, E.—6th Premium in Penmanship; 7th Premium in 4th Orthography.

Cohn, A.—3d Premium in 2d Arithmetic; 4th Premium in 2d Reading; 6th Premium in 2d Orthography; 2d Mention in 3d German.

Connor, C.—4th Premium in 3d Arithmetic; 2d Premium in 3d Reading; 6th Premium in 3d Orthography; Premium for Piano.

Connor, W.—5th Premium in 4th Penmanship; 7th Premium in 4th Orthography; 3d Premium in 5th Arithmetic.

Corbett, W.—2d Premium in 4th Reading; 5th Premium in 5th Arithmetic; 4th Premium in 5th Penmanship.

Connors, J.—4th Premium in 1st Penmanship; 1st Premium in 2d Geography; 3d Premium in Christian Doctrine; 3d Premium in 2d Grammar; 1st Mention in 4th German.

Connors, E.—2d Premium in 2d Penmanship; 4th Premium in 2d Arithmetic; 6th Premium in 2d Reading; 7th Premium in 2d Grammar.

Doss, L.—4th Premium in 2d Arithmetic; 5th Premium in 2d Penmanship; 6th Premium in 2d Orthography; 2d Mention in 3d Geography.

Dahler, C.—6th Premium in Penmanship; 2d Premium in 3d Orthography; 6th Premium in 2d Arithmetic; 4th Premium in 3d Geography.

Dungan, James—2d Premium in 6th Reading; 4th Premium in 6th Arithmetic.

Dungan, Jesse—3d Premium in 2d Reading; 5th Premium in 4th Orthography; 5th Premium in 4th Geography.

Davidson, F.—3d Premium in 6th Reading; 1st Mention in Penmanship.

Dempsey, L.—6th Premium in 2d Reading; 4th Premium in Penmanship; 6th Premium in 2d Orthography.

Dempsey, J.—3d Premium in 3d Reading; 3d Premium in 3d Arithmetic; 4th Premium in 3d Orthography.

Frache, G.—5th Premium in Penmanship; 4th Premium in 4th Orthography; 5th Premium in 4th Reading.

Frache, C.—4th Premium in 3d Arithmetic; 2d Premium in 3d Reading; 6th Premium in 4th Orthography; Premium in Elocution.

Foote, E.—2d Premium in 2d Orthography; 6th Premium in 2d Reading; 7th Premium in 2d Geography; Mention in German.

Falvey, T.—3d Premium in 1st Penmanship; 5th Premium in 2d Orthography; 4th Premium in 1st Penmanship.

Falvey, F.—3d Premium in 2d Reading; 5th Premium in 2d Orthography; 6th Premium in 3d Geography; Premium in Penmanship.

Falvey, E.—6th Premium in 4th Arithmetic; 2d Premium in 4th Reading; 6th Premium in 3d Orthography; Premium in Penmanship.



Graham, R.—4th Premium in 1st Reading; 5th Premium in 1st Grammar; 6th Premium in 1st Arithmetic; 7th Premium in German; Mention in Geography.

Garabrant, R.—6th Premium in Penmanship; 5th Premium in 4th Orthography.

Gale, G.—4th Premium in 2d Arithmetic; 5th Premium in 3d Reading; 6th Premium in 2d Orthography.

Griffin, O.—6th Premium in 1st Penmanship; 4th Premium in 3d Orthography; 1st Mention in 3d Reading.

Grant, C.—1st Premium in 1st Reading; 2d Premium in 4th Arithmetic.

Goldmann, B.—3d Premium in 4th Reading; 6th Premium in 5th Penmanship.

Garber, E.—4th Premium in 3d Reading; 5th Premium in 3d Arithmetic; 7th Premium in 4th Orthography.

Huiskamp, J.—7th Premium in 2d Arithmetic; 6th Premium in Penmanship.

Huiskamp, H.—4th Premium in 1st Arithmetic; 2d Premium in 1st Grammar, 8th Premium in 1st Reading; Premium in Elocution.

Haney, O.—3d Premium in 5th Reading; 6th Premium in 2d Arithmetic; 4th Premium in 5th Orthography.

Hagus, J.—6th Premium in 3d Arithmetic; 7th Premium in Penmanship; 4th Premium in 4th Orthography.

Hillas, E.—3d Premium in 2d Arithmetic; 6th Premium in 3d Geography; 5th Premium in 3d Orthography.

Jewett, E.—7th Premium in 1st Grammar; 6th Premium in 1st Arithmetic; 5th Premium in 1st Orthography; Premium in Elocution.

Koester, C.—1st Premium in 2d Orthography; 4th Premium in 2d Geography; 5th Premium in 2d Arithmetic; 1st Premium in German.

Kutsche, W.—4th Premium in 2d Penmanship; 6th Premium in 4th Orthography; 5th Premium in 2d Reading.

Keefe, P.—4th Premium in 5th Penmanship; 6th Premium in 5th Arithmetic.

Kane, J.—6th Premium in 3d Arithmetic; 6th Premium in 3d Reading; 4th Premium in Penmanship.

Kerwin, T.—3d Premium in 6th Reading; 7th Premium in Penmanship.

Klaner, G.—4th Premium in 4th Reading; 5th Premium in 3d Orthography; 6th Premium in 4th German.

Kinsella, H.—6th Premium in 4th Reading; 7th Premium in 4th Orthography.

Kraber, L.—5th Premium in 6th Arithmetic; 4th Premium in Penmanship; 6th Premium in 5th Orthography.

Loewenstein, M.—Premium for Piano; 6th Premium in 3d Arithmetic; 4th Premium in 4th Orthography; Premium in Penmanship.

Lane, R.—6th Premium in 2d Reading; 6th Premium in 4th Orthography; 7th Premium in Penmanship.

Mooney, C.—3d Premium in 1st Reading; 5th Premium in 1st Arithmetic; 4th Premium in Penmanship; Premium in Elocution; 7th Premium in 1st Grammar.

Mooney, H.—3d Premium in 3d Reading; 4th Premium in 3d Orthography; 5th Premium in 3d Arithmetic; Premium in Elocution.

Martin, W.—2d Premium in 1st Arithmetic; 1st Premium in 1st Grammar; 7th Premium in Christian Doct; 6th Premium in 1st Reading; Premium in Elocution.

Mayer, A.—1st Premium in 3d Arithmetic; 4th Premium in 3d Reading; 6th Premium in 4th Orthography.

Mayer, L.—6th Premium in 4th Reading; 6th Premium in 4th Penmanship.

Mayer, G.—7th Premium in 2d Reading; 4th Premium in 4th Orthography; 5th Premium in Penmanship.

Munro, R.—5th Premium in 1st Grammar; 6th Premium in 1st Reading; 4th Premium in 2d Arithmetic; Premium for Piano; Premium in Elocution.

Mainzer, F.—4th Premium in 4th Penmanship; 6th Premium in 3d Reading; 6th Premium in 4th Orthog.

Mason, A.—4th Premium in 4th Geography; 4th Premium in 3d Orthography; 6th Premium in 3d Reading.

Morgenweck, A.—4th Premium in 4th Arithmetic; 5th Premium in 3d Reading; Premium in German; 5th Premium for Piano.

Mahon, T.—6th Premium in Penmanship; 7th Premium in 1st Reading; 5th Premium in 1st Orthography.

McPhee, C.—4th Premium in 5th Reading; 6th Premium in Penmanship; 7th Premium in 5th Orthography.

Maguire, N.—4th Premium in 6th Penmanship; 6th Premium in 5th Reading.

McIntosh, J.—2d Premium in 1st Reading; 2d Premium in 1st Penmanship; 5th Premium in 1st Orthography; Premium in Elocution; 7th Premium in 1st Grammar.

McDonnell, W.—4th Premium in 1st Arithmetic; 7th Premium in 1st Grammar; 6th Premium in Christian Doctrine; 6th Premium in 1st German; Premium in Elocution.

Nester, A.—4th Premium in 1st Penmanship; 6th Premium in 1st Reading; Premium in Elocution; Premium for Piano.

O'Mara, J.—1st Premium in 1st Orthography; 4th Premium in Penmanship; 6th Premium in 4th Arithmetic; Premium for piano.

O'Donnell, J.—4th Premium in 2d Arithmetic; 4th Premium in 2d Orthography; 5th Premium in 2d Geography; 4th Premium in 2d Grammar; Premium in Elocution.

O'Neill, J.—1st Premium in 1st Reading; 6th Premium in 5th Penmanship; 3d Premium in 5th Arithmetic.

Priestly, C.—5th Premium in 1st Arithmetic; 4th Premium in 2d Reading; 6th Premium in 1st Grammar; Premium in Elocution.

Paul, L.—3d Premium in 2d Arithmetic; 4th Premium in Penmanship; 3d Premium in 4th Orthography.

Quill, D.—4th Premium in 3d Arithmetic; 6th Premium in 3d Reading; 6th Premium in 4th Orthography; 5th Premium in Penmanship.

Riordan, L.—5th Premium in 1st Arithmetic; 4th Premium in 1st Orthography; 7th Premium in Penmanship; 5th Premium in 1st Reading; Premium in Elocution.

Rowsey, W.—3d Premium in 2d Arithmetic; 6th Premium in — Reading; 4th Premium in Penmanship.

Rogers, F.—2d Premium in 2d Arithmetic; Premium for Piano; 5th Premium in 2d Reading; 2d Premium in 3d Geography; 2d Premium in 4th German.

Silver, H.—2d Premium in 1st Arithmetic; 3d Premium in 1st Grammar; 5th Premium in 1st Orthography; 7th Premium in 1st Reading; Premium in Elocution.

Smith, F.—Premium for Piano; 4th Premium in 3d Arithmetic; 6th Premium in 3d Reading; 4th Premium in 3d Orthography.

Sullivan, A.—6th Premium in 1st Reading; 4th Premium in 2d Orthography; 1st Mention in 1st Geography; 5th Premium in 2d Arithmetic.

Stone, L.—6th Premium in 3d Arithmetic; 5th Premium in 4th Orthography; 5th Premium in Penmanship.

Sullivan, J.—6th Premium in 2d Reading; 4th Premium in Penmanship; 6th Premium in 2d Orthography.

Sullivan, F.—1st Premium in 4th Arithmetic; 5th Premium in 4th Reading; 5th Premium in 4th Orthography.

Sweet, G.—5th Premium in 3d Reading; 4th Premium in Penmanship; 3d Premium in 4th Arithmetic.

Savage, E.—4th Premium in Penmanship; 5th Premium in 4th Reading; Premium for Violin.

Toolen, Francis—1st Premium in 2d Orthography; 2d Premium in 2d Reading; 3d Premium in 2d Arithmetic; 4th Premium in 3d Geography; Premium in Elocution.

Toolen, Fred.—2d Premium in 3d Reading; 3d Premium in 3d Arithmetic; 4th Premium in 3d Penmanship; Premium in German; Premium in Elocution.

Tomkins, T.—2d Premium in 2d Reading; 3d Premium in 3d Arithmetic; 4th Premium in 3d Orthography; Premium in Elocution.

Triplett, B.—Premium for Piano; 4th Premium in 4th Orthography; 5th Premium in 2d Arithmetic.

Williamson, A.—4th Premium in 2d Reading; 5th Premium in 2d Arithmetic; 4th Premium in 2d Grammar.

Williamson, W.—2d Premium in 2d Reading; 3d Premium in 2d Arithmetic; 3d Premium in 2d Grammar; Premium in Elocution.

Walsh, J. J.—2d Premium in 3d Arithmetic; 4th Premium in 2d Grammar; 2d Premium in 2d Orthography; 4th Premium in 2d Geography; Premium for Piano.

Witkowsky, S.—4th Premium in 5th Reading; 3d Premium in 4th Orthography; 7th Premium in Penmanship.

Weckler, A.—6th Premium in Penmanship; 5th Premium in 5th Arithmetic.

Zieman, H.—6th Premium in 4th Reading; 4th Premium in 5th Orthography.